

THE ACADEMY.

A Record of Literature, Learning, Science, and Art.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

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TRANSMISSION ABROAD

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General Literature.

Red Cotton Night Cap Country ; or, Turf and Towers. By Robert Browning. Smith, Elder, & Co. 1873.

WHEN Mr. Browning published *Dramatis Personæ* in 1864 it seemed permissible to suppose that his reputation was in some sense fixed. It was generally admitted that his poetry had certain faults ; it was coming to be generally admitted that it had also certain merits whose value might be open to discussion but in any case deserved to be rated high. It seemed too that criticism might be spared the sterile labour of balancing the faults against the merits when one grew visibly out of the other, and might settle down at leisure to the fruitful work of analysing the sources of the author's undeniable power, if it was too early to hope to ascertain his literary rank. Since then Mr. Browning has resolved to make the British public like him ; he has set to work with a will to get rid of the faults which went naturally with the merits that he had ; perhaps it was hardly surprising that in spite of his stupendous cleverness he has fallen into other faults which naturally go with merits which he will never have. We do not mean that his work is falling off, or that his own public have a right to be disappointed, but they have a right to feel disconcerted. Every new book is a surprise to them, they never know what to expect of him ; not because he is always putting forth new powers, but because he is always inventing fresh uses for old powers. The mere astonishing bulk and completeness of the *Ring and the Book* extorted too unlimited admiration for it to be obvious at once that clearness was purchased at the expense of prolixity, and even if it had been obvious it might have been retorted that *Sordello* was prolix without being clear. But *Balaustion's Adventure* and *Prince Hohenstiel-Schwangau* suggested a more alarming suspicion : it almost looked as if in rubbing off his roughness Mr. Browning would rub off his distinction too—as if he would file away asperities till nothing was left except an ingeniously intricate arrangement of too sterling common sense. Such fears were happily set at rest by the appearance of *Fifine* : the profane might object that the old harshness and obscurity were if possible exaggerated, but the faithful easily overlooked those familiar blemishes (and after all the meaning had more

room in the Alexandrine couplets than in the rhyming heroics of *Sordello*) ; it was enough for them to recover the old shifting subtlety of suggestion, the rapid depth of insight, which were not to be found elsewhere. Even in *Fifine* however it was possible to trace new aims which mingled themselves with the familiar charm : the dramatic power was unimpaired, but it was less disinterested, less impersonal than in most of the earlier work : the author seemed resolved to get out of the ideal medium altogether into the actual workaday world, and, though this was not altogether a novelty, he was preoccupied with some didactic purpose. Both the last characteristics come out very strongly in *Turf and Towers* ; but, like everything else that Mr. Browning has published since *Dramatis Personæ*, it compels us to revise our estimate of him. Certainly there is no lack of clearness here, there is no excess of rapidity to create confusion, but the distinctive feature of the book is a resolute pursuit of purely artistic graces. Talleyrand used to say that the Duke of Wellington spoke French with a great deal of courage : Mr. Browning has practised elegance and irony and other refinements of a Platonic dialogue with a vehement uncompromising energy which cannot but deepen our admiration of his prodigious intellectual force.

In form the book is an expansion and illustration of two conceits which appear to have occurred to the author in the course of a conversation with Miss Thackeray ; in substance it is an account of a recent *cause célèbre*, improved into a sermon against Ultramontanism and the particular form of pietism known by the convenient misnomer of Mariolatry. It seems Miss Thackeray has nicknamed a part of Normandy, and contemplates or contemplated writing a book with the nickname for title ; and he leads up to this statement elaborately for many lines, then he devotes many more to the startling suggestion which is only reached after three hundred and fifty lines—

"White Cotton Night Cap Country : excellent,
Why not Red Cotton Night Cap Country too?"

As none of the Norman peasants wear red nightcaps, and as that part of Normandy is remarkably moral, of course the suggestion looks paradoxical whether we take it literally or symbolically. For the remainder of the prelude, which occupies nearly a quarter of the book, the author keeps playing with this paradox, exaggerating it, putting forth little feints in defence of it, coaxing odd varieties of suggestion out of it with

an inventive persevering ingenuity that is sometimes almost amusing, as where he suggests an exhibition of nightcaps to succeed the exhibition of old fiddles at South Kensington. All the while he is feeling his way to the real subject, the tragical fate of a retired goldsmith who lived with a lady who passed for his wife in the odour of ecclesiastical respectability as an extravagantly generous devotee of a miraculous image of Our Lady known as La Ravissante, a corruption, though he did not know it, of Rare Vissante, the old name of the district. His apparent blamelessness, substantial wisdom, and unbroken prosperity are dwelt upon with an emphasis that is not unimpressive, and then we have the announcement—

"Now comes my moment, with the thrilling throw
Of curtain from each side a shrouded case.
Don't the rings shriek an ominous 'Ha! ha!
So you take Human Nature upon trust?'
List but with like trust to an incident
Which speedily shall make quite Red enough
Burn out of yonder spotless napery!"

After this we have practically done with the first title, which explains how the book came to be written; but before we can come to the main story the second title has to be explained. It is better worth explaining than the first, for it really gives the key to the temper in which the author wishes us to approach the subject, and this time the explanation is got over in about three hundred lines. This is not too much to make us familiar with two metaphors, both subtle and significant, which are strangely intertwined with each other and with the subsequent development of the poem. After Mr. Browning has set forth with picturesque energy his grounds for the belief that the *débris* of ruinous buildings and of ruinous creeds ought to be cleared away at every æsthetic sacrifice, while the parts of the ruin which are still in stable equilibrium may be left undisturbed if desired, he proceeds to suggest another contrast between the ramparts on which the sentries used to pace and the smooth turf that they enclose below; and this is an allegory of the faith we profess to defend and the pleasure which we find it natural to enjoy. From this point the poem proceeds as Mr. Browning promised "so straight to end" with a very telling directness: Leonce Miranda was the son of a fervent Castilian and a sceptical Frenchwoman; he himself was endowed with exuberant physical vitality, which had no outlet except work in his father's shop in the week and a spree at the end of it. These escapades seem to have been kept within limits by a shrewd shallow cunning of which its possessor boasted in letters read in court. Of course these amusements were quite compatible with unshaken belief in La Ravissante and a firm intention to reform and settle down. The conflict between faith and inclination only began when he was permanently fascinated by a comparatively respectable and ambitious adventuress who in the first instance represents herself as an injured innocent, the victim of destiny in general, and "Lord N., an aged but illustrious Duke," in particular. The chronology of the first twelve years of the liaison is obscure, but the order of events was as follows: the hero discovers that his mistress is not a heroine, and has been maintained hitherto by one Cennino Centofanti, who is very ready to transfer his expensive favourite to her new possessor. Next the hero's brother and confidant, and then his father die, and his mother, who though sceptical by temper is in practice a strict Catholic, consents to tolerate the connection, which has to be avowed at last, as the lady's husband turns up in the person of a fashionable tailor established just opposite the hero's shop in the Place Vendôme, and brings an action for separation. The pair retire from the scandal to the country-house which Miranda the elder had bought at Clairvaux and restore it

if possibly rather too prettily, and live there very happily—the lady having a talent for knowing when she was well off, and the gentleman having a number of accomplishments which he carried far enough to give elegance to idleness. At the end of five years Miranda is summoned to Paris on business, as he has been spending rather too fast: some distant cousins who have managed the shop persuade the mother to exert her influence against a connection which she might once have broken off. As it is she only succeeds in provoking a painful scene, after which her son tries to drown himself; he is saved and nursed by his mistress, who spirits him up to assert his independence rather too harshly. Almost immediately after this he is summoned to his mother's death-bed, where the cousins have prepared a scene to persuade him that he has been guilty of killing her, in the not unfounded hope that he may be induced to atone for her death by giving up to them the wealth which has proved a snare to him. When the arrangements were almost completed Miranda shut himself up to read his beloved's letters before burning them, and conceived the idea that it would be a kind of expiation to burn his own hands with them. This is the central horror of the book, and we are prepared for it beforehand by many dark allusions which are so ingenious as to make us hope that they are not meant to be thrilling. The idea was carried out in a state of delirious exaltation which precluded all sense of pain, whence the surgeon who attended him inferred that he had been driven mad by spiritual terrors, while Mr. Browning finds a proof of the separate existence of soul and body, and Mr. Herbert Spencer, if his attention has been called to the case, might perhaps infer the independence of separate nervous currents and the power of one to neutralise others. This exaltation continued during the whole of Miranda's convalescence, only disturbed by a fear that as he was still haunted by the image of a woman he could not marry his expiation was incomplete. At last he was well enough to go out, and went straight to his mistress (whom the cousins had vainly tried to send on a wild goose chase to Portugal), brought her back with the announcement (which we suppose must have been really made as it leads to nothing in the poem) that her sex is changed and that she is his brother. Having now made the discovery that turf is solid as well as towers, in other words that he can calculate as certainly on his habitual desires as upon the beliefs which he supposes himself to hold, he determines to keep his property in the hope that in some form or other he will be able to buy the Church's leave to live with the woman whom he cannot give up. Accordingly he sells the business to his cousins on strict business terms, and goes down to Clairvaux to take religious advice. Mr. Browning it seems has a friend at Saint Rambert to whom he thinks poor Miranda might have applied with great profit, but he went to La Ravissante instead. Hereupon we have a very clever dissertation on the necessity of dealing with men according to their actual belief to prepare us to judge fairly of the action of the representatives of La Ravissante. They told the lovers a rather pretty story of a seventeenth century husband and wife in the neighbourhood who had parted to enter religion, and insisted unequivocally that it was *their* duty to follow such an excellent example; but as the lovers could not or would not part their advisers were content to accept their liberality in the hope that their alms might win for them the grace of conversion. Miranda gave lavishly, and among other extravagances went a pilgrimage of seven or eight miles on his knees, while his companion, who humoured his devotion, encouraged him to keep up his accomplishments: he painted pictures with his mouth, played the piano with his toes, and as he had artificial

hands made shot with them and never missed his bird. Two years passed not unhappily till on the twentieth of April, 1870, Miranda, who had been heard by one of the gardeners to speak of angels who would take him, was seen by the same gardener to step over the rails on the top of his belvedere and plunge forward. Of course he was taken up dead: his companion maintained that he had overbalanced himself in arranging the flowers: the author assumes that he had appealed to La Ravissante to work a miracle which would have converted him and the world. By his will he left his property to his patroness to be administered by his companion during her life. His cousins tried to set the will aside on the ground of insanity, but after a delay of two years it was affirmed on a trial where the materials for the book came out, and the author saw the lady in possession last autumn with a bright yellow chignon which he remembers though he has forgotten her face.

It is a serious misfortune to any man to have his heart set on living with another man's wife, especially in a country where marriage is indissoluble. Mr. Browning seems to think that this misfortune was immensely aggravated by Miranda's belief in La Ravissante, and it is probable enough that but for this belief he would not have burnt off his hands or jumped off the belvedere or even tried to drown himself; but Mr. Browning apparently wishes us to suppose that if he had seen through this belief he would have found it easier to part with his mistress, and here we find it hard to follow the author. Perhaps too he is over severe on the monks and nuns who took Miranda's alms: at worst their indulgence gave him two years of life in which if he did not conquer his love he did much to conquer his weakness.

Though it is to be regretted that Mr. Browning has made his story a vehicle for inadequate discussion of important theories this does not affect the value of his discussion of the two principal characters. Considering his intolerance of all the hero's attempted compromises with duty it is curious how sympathetically he handles the heroine. One hardly knows whether it is a compliment or not to say that her portrait reminds us of Balzac's chapter, "*Comme quoi le Rat est un animal constructeur.*" At any rate one gets a very clear and not unpleasant idea of a good-natured managing woman with a great talent for being responsive and much genuine active kindness resting on a foundation of cool quiet selfishness. She seems to have taken a very sensible view of the situation from first to last, though most readers will be inclined like the author to blame her for basing her estimate exclusively upon data which could be verified. Still better is the account of how the rich simple nature of the hero gradually gains depth and light and even something like purity in the conflict between two incompatible ideals, both, the author holds, unworthy of the loyalty which it strives to yield to both. As a result of the conflict he attains a full knowledge of the worth and strength of one of his ideals which can be tested here, and puts the power of the other to a test which has the merit of being decisive and is not irrational from his point of view. If the author had been seeking arguments against the hero's creed he might have found one in the difficulty of finding scope in that creed for recognition of this spiritual progress.

Perhaps Miranda's monologue before he leaps from the belvedere would have been richer and subtler if the author had not remembered a little too clearly that he was incapable of articulating his own thoughts; but even with this drawback it falls little if at all below the standard of Mr. Browning's best work, and it is led up to with an energy which doubles its value: consequently extracts cannot do it justice, but we extract some of the deepest and strongest lines, in which the hero states the problem of his life:—

"O you were no whit clearer Queen, I see,
Throughout the life that rolls out ribbon-like
Its shot-silk length behind me, than the strange
Mystery—how shall I denominate
The unrobed one? Robed you go and crowned as well,
Named by the nations: she is hard to name,
Though you have spelt out certain characters
Obscure upon what fillet binds her brow,
Lust of the flesh, lust of the eyes, life's pride.
'So call her and condemn the enchantress.'—'Crush
The despot, and recover liberty!'
Cry despot and enchantress at each ear.

You spoke first, promised best, and threatened most;
The other never threatened, promised, spoke
A single word, but when your part was done
Lifted a finger, and I, prostrate, knew
Films were about me, though you stood aloof
Smiling or frowning. 'Where is power like mine
To punish or reward thee? Rise, thou fool!
Will to be free, and, lo, I left thee loose!
Did I not will, and could I rise a whit?
Lay I, at any time, content to lie?
To lie, at all events, brings pleasure: make
Amends by undemanded pain! I said,
Did not you prompt me? 'Purchase now by pain
Pleasure hereafter in the world to come!
I could not pluck my heart out, as you bade,
Unbidden, I burned off my hands at least.
My soul retained its treasure; but my purse
Lightened itself with much alacrity.
Well, where is the reward?'"

G. A. SIMCOX.

Notes and Intelligence.

We ought to have spoken sooner of two collections of reprinted papers by Dr. Dasent and Canon Kingsley issued respectively by Messrs. Chapman & Hall and Macmillan. Dr. Dasent's is entitled *Fest and Earnest*; the *Fest* consists of some political *jeux d'esprit* which had a *succès d'occasion* and of some energetic fooling about the bracing discomforts which cockneys can find in Faroe and the oddities of Wildbad. In the last there is a rather amusing Munchausenade about the great opal of the Shah of Persia; but in general the fun depends rather on a combination of intellectual vigour with high animal spirits than on any fresh or subtle sense of actual or imaginary incongruities. The *Earnest* consists partly of essays on English philology, which when first published did much to popularize what was then known, and even now would interest and instruct persons beginning the subject, and partly of a very vigorous and picturesque though not very critical version of the reigns of Magnus and Harold Hardrada, and as much of English history as is necessary to understand the invasion of the latter. This part of the book will have a permanent value until the Norse sources shall have been made accessible to English readers by a scientific historian.

Plays and Puritans, the best of Canon Kingsley's contributions to the *North British Review*, had already been reprinted in his *Miscellanies*. It certainly established two points of some importance: that the drama was in full decadence when suppressed, and was moreover almost as licentious as under Charles II., and that English gentlemen have adopted the Puritan standard of dress. The inference is that the Puritans were in their generation the representatives of good taste and good morals. A writer with more fairness would have remembered that Laud's High Commission fell quite as much because it harassed if it could not bridle the immorality of the gentry as because it enforced a ritual which has become universal; a writer with more insight might have observed that to be fruitful the discussion ought to begin at the point where Canon Kingsley leaves off. The essay on Sir Walter Raleigh and his times is an adroit and vigorous attempt to palm off pietistic effusion of a peculiar school as an explanation of historical facts. When the first two volumes of Froude's *History of England* appeared it was natural to claim them as a powerful support to Muscular Christianity: perhaps the Article is reprinted as a protest against the growing opinion that Mr. Froude has more fervour than faith, and that the clearness of his insight is hardly sufficient to warrant his self-confidence or excuse his inaccuracy.

We have received from Mr. F. D. Morice what we hope is only an instalment of a complete translation of the *Georgics* into the sevenline stanza of Chaucer. *The Bee* is a singularly close and faithful rendering of the Fourth Book, and at the same time a really spirited and delightful poem. The metre is managed with an original ingenuity which makes it convey a distinct reflexion of the rich harmony of Virgil's complicated system of cadences and pauses which check without breaking the stream of his music. Perhaps it would illustrate the measure of success which Mr. Morice has attained to compare his work to an arrangement of orchestral music for the piano, and we think this is almost or quite the highest measure of success that a translator of Virgil can attain. That this measure of success is anything but low will be shown by the following extract from this rendering of a passage which we select rather because the original is well known than because the translation is above the average:—

"His toil had failed, the ruthless bond was void,
And thrice Avernus thrilled with dismal cries.
'O love!' she wails, 'how are we both destroyed!
'O mad, mad deed! Lo, cruel destinies
Summon me back! Sleep seals my swimming eyes.
Farewell! In darkest shrouds of night I flee,
And thine no more, stretch helpless hands to thee!'

She spake, and swift as vapour melts in air
Fled from her husband's sight: he clutched in vain
At every shade, and purposed many a prayer.
No more she saw him: ne'er might Charon deign
To grant him passage of the stream again.
Where could he turn, that twice had lost his love?"
What tears the Shades, what prayers the Gods might move?"

Almost the only fault we have noticed in this very brilliant performance is the use of "sky" without an article in the sense of "heaven."

We have received the first number of a new Parisian journal called *Paris à l'Eau-forte, Journal Hebdomadaire d'Actualité, de Curiosité, et de Fantaisie*. The preface states that the title has been criticised as "un peu ambitieux." Certainly it would lead one to expect something more than a few poor etchings placed as head and tail pieces to very foolish articles, and one confused illustration of an unpleasant war subject. "Nous ne comptons pas," say the editors, "fondre la grande ville dans une prose caustique à la façon de la perle de Cléopâtre." There is surely no need to "re-assure" their timid readers on this point. The first glance at the journal would, we should think, be sufficient guarantee against such a danger. The news of the "Chronique" of the journal is limited to the observation of a certain Annette who is seen in the illustration peeping through the jealousies of her window, and who remarks that "spring is a long time coming." The style of the illustration reminds us of those on the French match boxes.

In an article entitled "Extrémités Parisiennes" the author falls into raptures over "les pieds de Paris," and the artist illustrates the subject by two puffy, ill-drawn feet in sandalled and monstrously high-heeled shoes stuck out on an ottoman or fender in a very obtrusive and inelegant position, very different to Suckling's description of the feet that "like little mice stole in and out." Altogether a more trivial production than this *Paris à l'Eau-forte* has seldom fallen beneath our notice.

In the May number of the *Preussische Jahrbücher* R. H. notices a little book published by the family of Novalis (Fr. von Hardenberg), containing some unpublished letters from the Schlegels, the poet's brother Erasmus and others, with a few personal and domestic details that on the whole tend to confirm the estimate of his talents and character put forward by his later biographers. A passage from one of his own letters settles the question whence he derived the *nom de plume* by which he is most usually known: it was, as he says, "ein alter Geschlechtsname der Hardenbergs und nicht ganz unpassend." The same journal contains a notice of the German dictionary of the brothers Grimm, dwelling chiefly on the immense scale on which the work is planned, and an article on "Schön und Niebuhr" giving some interesting particulars relating to the political situation and attitude of the latter between 1809-1813.

It is stated that Mr. Mill has left directions for the immediate publication of his Autobiography, besides three works on "Nature," "Theism," and the "Use of Religion," one of which was to have appeared in the course of the summer.

Les Pénalités de l'Enfer de Dante is a little volume by the late Professor Ortolan, now published by his family, in which the influence of Roman law, the "written reason" of the Middle Ages, is traced in the punishments allotted by Dante to the various classes of criminals. An account of Brunetto Latini supplements the historical and legal notes.

In the *Revue des deux Mondes* (May 15) M. Fustel de Coulanges writes on *Les origines du régime féodal*, with special reference to the tenure of land under the Roman Empire and the Merovingians. He believes that the rise of the feudal system was due to causes entirely independent of conquest, and suggests that the owners of small allodial estates, who turned them into benefices for the sake of protection, formed for a time a class of tenant farmers intermediate between the actual cultivators who were more and more generally treated as serfs and the aristocracy which was gradually absorbing all the land into its own possession.

In the *Allgemeine Zeitung* (May 18, 19) M. Haug reviews very favourably the *Grammar of the Pashto, or language of the Afghans*, by Dr. Ernest Trumpp, just published by Messrs. Trübner & Co.

On the 23rd of May Count Alessandro Manzoni died at Milan. He was born on the 8th of March, 1784; his mother was a daughter of Beccaria, whose influence may be traced in the historical appendix or *Storia della Colonna infame* which was added to the fourth edition of *I Promessi Sposi* and was intended to give a more general application to the arguments in Pietroberri's *Osservazioni sulla tortura*, written in 1777, though their publication was not ventured upon till 1804. Manzoni reprints passages from the evidence given under torture of the supposed *Untorelli*, and argues that even if the crime of which they were accused had been possible, and even if the torture had been legally and morally justifiable, the judges and the populace after the plague in 1630 were still inexcusable for the atrocities they committed without evidence or motive. Manzoni's earlier poems possessed little merit; in 1810 his opinions, which had been originally those of his grandfather and the French *idéologues*, underwent a change indicated by the publication of his *Inni Sacri*, which may have had some influence upon the form of Lamartine's *Harmonies religieuses*, but are themselves chiefly remarkable for the purity and simplicity of their style and diction; *Il Cinque Maggio*, the ode on the death of Napoleon (written in 1821), besides those qualities (which are of themselves nearly enough to give distinction while the Italian language continues as at present a magnificent instrument on which no one knows how to play) had an original thought (that Napoleon was a good Catholic) and a clear, concentrated force of feeling which places its poetical value quite out of reach of historical or political criticism. The two tragedies which he wrote about this time, *Il Conte di Carmagnola* and *Adelchi*, were welcomed by the romantic school, though the first at any rate is sufficiently frigid: the theme is not new, the jealousy of the Venetian Government for its best generals; but the dialogue has occasionally a degree of life and vigour not unlike Alfieri in his more prosaic moments. Of course it is by *I Promessi Sposi* that Manzoni will be longest remembered as he is now best known: the romance has suffered much by its use as a reading book, the severest test to which a work of the imagination can well be submitted, but it has survived the test. Its place in Italian literature would be more easily fixed if it did not stand alone, at the head of a host of perfectly insignificant imitations; on its own merits, though Manzoni had nothing like the creative fertility of Scott, his one work may fairly be placed on a level with some—not the worst—of Scott's many. Its qualities are substantially the same as those to which the great Scotch novelist owed his popularity, and the difficulty of making historical lessons amusing is met in the same way by connecting the interest of the story with passions or prejudices that are really matter of

history. Manzoni interprets the Italian sentiment on the subject of religion as clearly and imaginatively as Scott does the chivalrous feelings of a losing side under arms, and though the sudden conversion, like that of the "innominato," of a brigand chief into a devout Christian, may not be entirely explained by anything in his romance, such incidents were common all over Europe at an earlier date, and the only psychological objection to his delineation is that the virtues of the converted hero belong to a rather different age from his vices. In the seventeenth century such changes of life were not common, and it would be rash to say that Manzoni was wrong as to a particular case, but when they were common the Church was seldom content to leave her penitent to save his soul by the practice of merely secular virtues. A pamphlet, *Osservazioni sulla morale cattolica*, published in answer to some passages in Sismondi's History of the Italian Republics, might have been written by any earnest and moderate Catholic. For the last forty years he has lived chiefly in retirement; in 1860 he was made a senator of the kingdom of Italy, and in 1868, in spite of his advanced age, he took part in preparing a report on the possibility of introducing unity of speech throughout the country by taking the Florentine dialect as the basis for an authorized Italian dictionary. He argued ingeniously that it was probable that in the course of a year exactly the same things were said in every town of the kingdom only in different words, and concluded that it was simply to substitute one set of words for another. Of course this appeared sophistical to all but Tuscans, and natives of Rome, Naples, or Venice were eager to instance phrases for which the Florentine idiom had no equivalent, while Manzoni himself admitted that phrases unintelligible outside the walls of Florence could hardly form a part of the national language. The controversy is of course natural, and can only end when a living national literature comes to exist and to be read throughout the peninsula. The citizenship of Rome was lately offered to the aged patriot, and Milan regrets in him her most distinguished son.

Art and Archaeology.

WILLIAM DAVIS.

WILLIAM DAVIS, who has just passed from among us—best remembered by his brother artists under the name of "Liverpool Davis,"—was a painter, though but slightly known to London exhibition-goers, of genuine and rare qualities, especially as a landscape colourist. This gift of colour was exemplified in Davis not by any seeking for opportunities of heaping up gorgeous tints, but by the singular truth and luminosity of his pictures. He was self-taught as a landscapist, and self-dependent. While a Turner, the great chief of the English landscape school, seemed to carry shut up in his paint-box the glories and beauties of each clime and country—to be dealt out almost daily, fair weather or foul, with unerring hand and unhesitating memory, and would often compel nature into his mould, now sublime, now at times theatrical,—Davis on the other hand was little given to improving the *lines* of such compositions as nature set before him, and was absolutely indifferent to grandeur in the choice of his subjects. Out of the commonest fragments of scenery round Liverpool he would sometimes make his finest pictures. A mill with a snatch of distant blue horizon—some turkeys in the foreground—a tree—sheltered pond with ducks—oftener still a brown ploughed field with horses at work and some crows and an indigo distance,—these he would sit down to and study, time after time, till he had as it were imbued himself with their hues and textures, and would then go home and reproduce them with more marvellous fidelity than many who paint on the spot. But his skies—the skies which are the weak painter's bugbear—these were his triumphs, and made his pictures in this respect unique. From them the light would as it were radiate, and would seem to brighten the corner of the room where the work was hung. For this reason Davis in a gallery was always a dangerous neighbour; and despite his sometimes over-minute, sometimes slovenly execution, pictures placed next his would, however elegant in *line* or neat in handling, be apt to look heavy and pointy. Such simple subjects as his leave little for the pen to describe:

but among his more important works may be cited "The Mersey, from Runcorn," in the possession of Mr. Rae, of Birkenhead; "Ploughing," the property of Mr. Humphrey Roberts; "Harrowing," belonging to Mr. Albert Wood; "In Bute," in the collection of his old friend and early admirer Mr. John Miller; also a pair of pictures called "A Spring Torrent" and "An Autumn Flood," owned by Mr. Roberts; and such works as "The Young Trespassers," "Oxton Common," "The Old House at Hale," "Bidstone Mill," and "Summer Noon," in the collection of Mr. Rae. The picture which perhaps exhibits in the most remarkable degree the painter's versatility, as distinguished from his other merits, is a large-sized half-length of a peasant woman, belonging to Mr. Humphrey Roberts. In this powers of drawing the human figure—rare in landscape painters—are displayed. His horses are always excellent. Davis was born at Dublin in 1812, and died on the 22nd of April of angina pectoris. The last fatal attack was brought on, it is said, by seeing his two pictures badly hung at the present International Exhibition: not that it should be inferred from this painful occurrence that Mr. Davis was a particularly thin-skinned or self-asserting man; for the direct reverse is true, and no painter was more willing to work his steady and modest way on through the give and take of professional life. He was a devout though unostentatious Roman Catholic, and leaves a large family to deplore his loss.

W. M. ROSSETTI.

EXHIBITION OF THE ARTISTS OF THE CONTINENTAL SCHOOLS.

AFTER the glare and excitement of the Academy exhibition it is refreshing to turn into the quiet little gallery in Pall Mall, where several of the well-known artists of the continental schools, and especially of the French school, have for many years been accustomed to display their works to their English admirers. This their twentieth annual exhibition, although it contains no great or striking picture, is distinguished by a larger proportion than usual of well conceived and well executed works. No pleasanter morning or afternoon can perhaps be spent among the picture shows now open in London than at the Pall Mall gallery. The sober tones that prevail here contrast pleasingly with the gaudy colours that fatigue the eye in most of our English exhibitions; and the true feeling for nature now visible in the works of so many continental landscape painters is what we were wont at one time to consider exclusively English. The French landscapists have undoubtedly learnt much from English ones, but in the present day they certainly seem to be outstripping their early teachers. When we find an Oak tree by Dupré realising 38,000 francs, a River Scene by the same 36,000 francs, a Frost Scene by Th. Rousseau 60,100 francs, and a Passage of the Ford by Troyon 62,000 francs—the prices reached at the sale of the Laurent-Richard collection—we begin to understand that the French landscape school has at all events achieved fame.

There are two pictures by J. Dupré in the French gallery—No. 19, "The Silvery Light of Early Morn," and No. 32, "The Golden Light of Eve." Both of these are charming in their effect, but in neither do we find the grand poetic conception of the "River Pastures" by the same artist mentioned in a previous number of the *Academy*, and now exhibited in Bond-street at the Society of French Artists. "The Dutch Fish Hawker," No. 45, by J. Israels, represents a woman with a baby in her arms and a basket of fish on her head wending her way through a wood. The subdued light of the wood or forest is admirably rendered. "Rustic Industry," 31, by Jules Breton, is another truthful and beautiful forest scene, wherein a girl stands knitting, leaning back against the trunk of one of the big trees. A sick child is brought to "La Sorcière Bretonne," No. 18, who with her finger pointed at it is using some charm or uttering some incantation for its recovery. Perhaps added to this she will also try the effect of some medicinal herb, for a pot is seething on the fire, no doubt containing some nasty compound. The faces of the Breton peasant and peasant women who have accompanied the poor mother to the sorceress are full of character and emotion. The scene is original and interesting, and is extremely well rendered. "Cherry Ripe," 22, and "Presents from Japan," 55, are in A. Stevens's usual style. They look as though they

were designed for illustrations for *Le Follet*, only the painting is so skilful and the details so carefully studied that one is obliged to consider them as works of art. J. E. Saintin emulates Stevens in giving us an utterly vacuous "Blonde en Bleu," 84, and a foolish picture of a languid fashionable lady at a glover's, 93. "A Peasant Girl of the Apennines," with chequered sunlight falling on her rags, 96, by Barilli, is a refreshing change after these rapid *Follet* pictures. We recognise the same ragged child in the other painting by Barilli, 130.

"Heemskerck and Barentz, the Arctic Explorers, making Plans for their Second Expedition to the North Pole (1595)," No. 131, is the title of an interesting picture by C. Bisschop, who gives us also in "The Sexton's Daughter," 86 (though why sexton's daughter it is difficult to say) the portrait of a sweet puritanical maiden whose side face we have the advantage of seeing in a looking-glass. She sits at a table surrounded by pewter and glass goblets.

"The Visit to the Taxidermist," 113, by N. Lagye, is a very clever picture in the style of Marks but without his humour. It represents a mediæval couple with their young son entering the shop of an old taxidermist, who stands at a long table surrounded by all sorts of queer birds and strange creatures. The subject is well composed and the painting most skilfully executed. Altogether the picture may well bear comparison with Marks' rendering of a similar subject in the Academy exhibition. "Shrimp Fishing—Early Morning—Dutch Coast," No. 153, is the most truthful and therefore most beautiful sea picture that we have seen for a long time. Only two fishermen and a boy and a girl wading in the low water with their nets on a grey misty morning, no effects of colour, no bright green sea, but just the grey scene itself transferred so truthfully to canvas that it is not robbed of any of its quiet beauty. "A Breton Peasant," 123, by Jules Breton, is one of those striking portraits that French artists often produce. It stands out in such bold relief from the canvases that at the other end of the room one might almost mistake it for a living being. The face is full of passion and seems to have a story behind it, but what it is we cannot read. The picture, we understand, forms a pendant to one now exhibiting in the Salon of a Breton woman performing penance.

Many other admirable and skilful pictures may be found in the French gallery. Indeed we find our catalogue perfectly scored with notes of admiration; but space will not permit of more being mentioned here, except the clever sketches by Meissonier, lent by M. F. Petit from his private collection. Most of these are exhibited in the upper room. They are merely little rough sketches, but show the true artistic skill.

M. M. HEATON.

NOTES ON ART.

It is strange that the sale of two genuine works by Raphael, one of them in tolerably good condition, should not have created more interest than did that of the Magliana frescoes at Paris a few weeks ago. These frescoes were painted for Leo X. to adorn the walls of the chapel of a favourite hunting-seat of his, called La Magliana, about six miles from Rome. In the seventeenth century the Popes appear to have given up hunting, or at all events to have deserted La Magliana, and it was made over to the Convent of St. Cecilia, of Trastevere. But the nuns of Trastevere had no use for the place, and therefore rented it to a farmer, without, it would seem, making any arrangement for the preservation of the frescoes. The farmer probably cared less for frescoes than for pigs, but he cared a great deal for his own dignity, and in order to avoid saying his prayers with his domestics he had a sort of tribune erected, to which he gained access by means of a door cut through the very centre of Raphael's "Martyrdom of St. Cecilia." Nothing indeed was left of this work but a few figures on either side, that were sold the other day to a Russian agent for 11,500 francs. The other fresco, however, as it did not interfere with the farmer's dignity or comfort, was suffered to remain, and by and bye the nuns of Trastevere, getting into difficulties, be thought them of their neglected treasures at Magliana, and had them transferred to canvas, and then pledged them at the Monte di Pietà. Here they remained for about a year, when they were again removed to the Basilica of St. Cecilia in Trastevere. Finally, in 1869, they were bought by M. Oudry, who had them conveyed to France.

The principal of these frescoes, the only one indeed worth speaking of, for the St. Cecilia is a mere ruin, represents God the Father blessing the Earth.

This important work, the only fresco by Raphael out of Italy, was secured for the Louvre by M. Haro for 207,500 francs. It is not unreasonable to ask what the authorities of our National Gallery were about to let such a treasure escape them when it might have been secured for £8,500.

New Publications.

- CHAMPOLLION. Notices descriptives des monuments de l'Égypte et de la Nubie, conformés aux manuscrits autographes rédigés sur les lieux par l'auteur. 14 Livr. Paris: Firmin Didot Frères.
- CUNNINGHAM, Alexander. Archaeological Survey of India. Four Reports made during the years 1862-1865. Trübner.
- DEMMIN, Auguste. Histoire de la céramique en planches phototypiques inaltérables, avec texte explicatif. L'Asie, l'Amérique, l'Afrique, et l'Europe, par ordre chronologique. Livraisons 71 à 74. Paris: Renouard.
- ILAM EN NAS. Historical Tales and Anecdotes of the Times of the Early Khalifas. Translated by Mrs. Godfrey Clerk. H. S. King.
- LOESCHHORN, H. Zum normanischen Rolandsliede. Berlin: Weber.
- MAZE, Alphonse. Notes d'un collectionneur. Recherches sur la céramique, aperçu chronologique et historique, avec marques, monogrammes et planches phototypiques d'après le procédé de la maison Goupil. Paris: Le-Clère.
- MÉNARD, René. Histoire des beaux-arts. Moyen âge, architecture, sculpture, peinture, art domestique. Claye: Le Clère.
- MÉZIÈRES, Alfr. W. Goethe; la vie expliquée par les œuvres; dernières années. Leipzig: Brockhaus.
- ORTOLAN, J. Les pénalités de l'Enfer de Dante, suivies d'une étude sur Brunetto Latini apprécié comme le maître de Dante. Paris: Marescq.
- PIOT, M. Eug. État civil de quelques artistes français, extrait des registres des paroisses des anciennes archives de la ville de Paris. Publié avec une introduction. Paris: Pagnerre.
- ROSENBERG, Adf. Ein Beitrag zur Geschichte der Berliner Archæologie. Berlin: Borntraeger.
- ROSENBERG, A. Herr Prof. Bötticher als Archæolog. Berlin: Borntraeger.
- THE ORKNEYINGA SAGA. Edited by Joseph Anderson. Edinburgh: Edmonston and Douglas.
- WARING, J. B. Ceramic Art in remote ages, or the sepulchral urns of the early inhabitants of Europe and the British Isles. Asher and Co.

Theology.

The Theology of the New Testament. [Lehrbuch der biblischen Theologie des neuen Testaments. Von Dr. Bernhard Weiss.] Berlin. 1873.

DR. WEISS's compendium, in this its second and enlarged edition, is a valuable contribution to the critical study of the New Testament. The author occupies a middle position between the extreme orthodox view which expects to find in the various writings of which the Bible is composed, no matter what their age or authorship, a complete agreement as to doctrinal truth, and the rationalistic criticism which regards those writings as entirely human in their origin, and declines to look beyond natural historical conditions to account for the peculiarities by which they are marked. The New Testament writings, he thinks, have a specific character which they could not have if the Christian life and consciousness had a purely human origin. This character depends on the fact that in the manifestation of Christ a perfect revelation of God was given; but inasmuch as the writings collected in the New Testament confessedly proceed from different authors, and belong to different times, a variety of religious ideas and doctrines may naturally be looked for. There is indeed such a thing as the unity of truth, which it is the province of Biblical dogmatic to bring to light; Biblical theology, on the other hand, has to do only with the variety of forms which are spread out along the course of historical development. Whatever be the defects of this hypothesis, at any rate it leaves the field open for a really scientific examination of the contents of the New Testament writings.

Dr. Weiss takes those writings as they stand, and states in a clear and succinct form, but with accompanying notes and explanations, what he considers to be the substance of their teachings on the various points of which they treat, neither endeavouring to explain away difficulties nor to torture their sense into agreement with any dogmatic system. That, indeed, he has never unintentionally permitted his hypothesis to modify his conclusions it might be too much to affirm, but we need not at least hesitate to accept his assurance that he is not conscious of having taken a single step in his inquiry under the influence of subjective feeling, or without confirming it by the minutest comparison of texts (*Preface to second edition*).

In the introduction to his work Dr. Weiss gives us an interesting sketch of the history of his science, together with a brief summary of the results of the labours of its principal representatives. The first part treats of the doctrine of Jesus according to the earliest tradition, and here—no doubt correctly—only the synoptical gospels are made use of, without however prejudicing the apostolic authorship of the fourth gospel, which in any case belongs to a more advanced stage in the development of the Christian consciousness. The primitive apostolic doctrine in the pre-Pauline period forms the subject of the second part; the third treats of the Pauline doctrine, the fourth of the primitive apostolic doctrine in the post-Pauline period, while a section on the Johannine theology completes the work. An obvious difficulty which this division suggests is the question whether we have in fact any writings earlier than Paul, or which can be regarded as altogether independent of his influence; and although it is possible to believe, without any recurrence to the documentary hypothesis, that the Petrine speeches in the Acts contain some authentic echoes of the earliest gospel, it is much more difficult to agree with Dr. Weiss that the epistle of James, with the well-known passage about faith and works, was written without any reference to Pauline teaching; while 1 Peter, which is put in the same category, looks the more doubtful just in proportion as reliance is placed in the Petrine speeches of the Acts. On the other hand, whether we admit with our author the genuineness of the epistles of the imprisonment or not, our judgment on that point will not affect our estimate of the value of his very full and generally satisfactory exposition of the Pauline system, inasmuch as those epistles are assigned a place by themselves, as belonging to a later stage in the apostle's life, and presenting a different phase of doctrine. The pastoral epistles are treated as Pauline, but not Paul's. To the post-Pauline period belong, of course, the epistle to the Hebrews, the Apocalypse, 2 Peter, and Jude, as well as the historical books; but in regard to the first of these writings the author seeks to reverse the received view, when, following Ritschl and Riehm, he pronounces it not a composition directly of the Pauline school, but a Jewish-Christian work with merely a Pauline colouring. The writer he thinks was a Hellenist, educated in a school in which the Alexandrine philosophy prevailed, but a disciple of the primitive apostles. He does not deny the influence of Alexandrinism on the form of his teaching, but will not permit us to turn to Philo for the genesis of his doctrine of Christ's person. But probably no one would think it necessary to assume any direct borrowing from Philo, and the admission of an influence, however indirect, implies all the difference between a truth directly revealed and an idea, which may be true or not, evolved in accordance with natural psychological law. If Dr. Weiss means that the view of Christ as the pre-existent Creator presented in the epistle to the Hebrews was revealed to the writer, that is an assumption which it would be impossible to prove; but in order to suppose that he would never have arrived at that

view if Philo had not preceded him it is not necessary that his doctrine and Philo's should be identical. One of the most valuable sections in the work is that on the Apocalypse, in which reason is shown for questioning the usual reference to the Nero legend in the allegory of the beast one of whose heads was wounded unto death, but whose deadly wound was healed. The beast is here the Roman Empire, which received a deadly wound by the death of Nero; but the healing of the wound refers not to any imagined return of Nero to life, but to the accession of Vespasian. The usual explanation would require not merely the healing of the wound, but the restoration of the head: is not this, however, demanding rather too much consistency in what purports to be a vision? As Dr. Weiss thinks that the Apocalypse is probably the work of the apostle John, and as he admits that its author was quite a different person from the author of the gospel and the epistles, it would naturally be supposed that he gave up the genuineness of the latter. This, however, he is not inclined to do. He supposes, in fact, that in the twenty years subsequent to the destruction of Jerusalem which he spent among the Greek Christians of Asia Minor the apostle became quite a different person, and while admitting that many enigmas would be solved by ascribing the gospel to the disciples of John rather than immediately to himself, he thinks that the testimony of the gospel itself compels him to hold to the direct apostolic authorship. Here again, as in the epistle to the Hebrews, the help of Philo is rejected, nor does the author desire to look beyond the Old Testament for an explanation of the peculiar theology of this gospel. The Logos of John is simply the Word of God of the Hebrew Psalms and Prophets, and if the manner in which the doctrine is stated seems to presume a certain familiarity with its terms on the part of the reader, the difficulty is explained by a reference to the oral teaching of the apostle. Surely, however, St. John, if he was the author, would have written with a view to readers who had not, rather than who had, enjoyed the benefit of his personal instructions.

It is not easy in a few sentences to give a fair idea of a book covering so great a range of subjects as this. Dr. Weiss's position of compromise between the orthodox and the purely naturalistic view seems to me untenable; but his work is learned, candid, and impartial, and will repay a careful study.

ROBERT B. DRUMMOND.

A Critical Examination of the Life and Teachings of Mohammed. By Syed Ameer Ali, Moulvi, M.A., LL.B., of the Inner Temple, Barrister-at-Law, &c. London: Williams and Norgate. 1873.

THIS book is a remarkable and welcome indication of the growing influence exercised by modern European ideas amongst certain circles of Indian Mohammedans. It is an apology for Islam, but from a rationalistic standing point. The author does not share the orthodox ideas respecting inspiration and miracles. He regards the Koran not as the word of God in the strict sense, but as the work of Mohammed, whom he reveres as the greatest and wisest of human teachers. One might almost say that he ranks the prophet, considered as a man, even higher than is usual amongst the orthodox. He is reluctant to admit that he was capable of a weak, much less a bad or inhuman action. With a skill which betrays the practised lawyer he softens or evades whatever is unfavourable to Mohammed in his authorities. We are far from wishing to ignore the great and noble features in this strangely composite character, but no unprejudiced student of the Koran, the ancient biographies, and the collections of traditions will be able to accept the author's general verdict. Much that strikes us disagreeably

in Mohammed admits of excuse if we take his age and circumstances into account; but the way in which he made the Koran subserve his private purposes even in such secular matters as the affairs of his harem; his many pious frauds; the severity which, although generally inclined to clemency, he exercised towards a few of his vanquished enemies, and many other traits, show him in an entirely different character from that of an enthusiastic philanthropist. The author is obliged to reject incidents, like the torturing of Kinâna (Ibn Hishâm, 763), which are given on good authority, without telling us who could have been either able or desirous to incorporate such discreditable untruths with the received tradition. It may be said too that Mohammed's ready reconciliation with many, especially of his own countrymen who were conquered without being truly converted, was more to his credit as a politician than as a prophet seeking only the things of God.

The enthusiastic picture of Islam which the author draws will scarcely tempt any of us to give our adhesion to a religion in which a series of, to use the mildest word, troublesome usages (circumcision, the five prayers with their strange gestures and attitudes, the Ramadhân fast, pilgrimage to Mecca, with the old, mostly heathen, ceremonies there, &c.) have always been recognized as holy and necessary, and are positively prescribed by the highest authority. The crude form of the doctrine of revelation, and the thoroughly human conception of the deity which only the most violent system of interpretation can eliminate from the Koran, would alone suffice to repel us. We can understand the powerful impression which the doctrine of retribution in the Koran would make upon an audience already in some measure predisposed to accept it; but it would leave us cold, or at most produce a slight impression, attractive or the reverse, upon our imagination. Islam, the grandly simple, severely one-sided development of Semitic religion, was certainly a blessing to many lands, especially to those with a Semitic population; but in spite of the author's able *plaidoyer* we should doubt much whether the partial advances to which it led in Persia and India could compensate for the serious evils which it brought upon those more richly endowed and finely organized nations. The author indeed takes much pains to represent Islam as the religion of humanity, but he cannot get rid of the fact that it bore from the beginning a character of violence and claimed the right to subdue everything by the sword, distinguishing all mankind into the three classes: enemies outside the pale of law, subject half-believers (Christians, Jews, &c.), and true believers. The latter, it is true, were regarded, according to the spirit of Islam and the will of its first leaders, as all possessed of equal rights, and the religion itself is not answerable for the pride of the Arabs which made them refuse, in the first centuries of Islam, to recognize this equality of rights in new converts of foreign nationality (cf. v. Kremer's *Culturgeschichtliche Streifzüge auf dem Gebiete des Islams*, Leipzig, 1873), and thus provoked the fierce hatred of the converted Persians, which manifested itself in the overthrow of the purely Arab dynasty of the Omayyads and other features of the Persian reaction. Islam, indeed, is not the only agent in the history of the Arabs and the other Islamite peoples; and we are not therefore entitled to give it credit, as the author is disposed to do, for all the bright sides of Arabian and Persian culture in the Middle Ages. The consideration of this Oriental culture shows on the contrary exactly what limits are imposed by Islam on the free development of the intelligence, and all historical facts must be disregarded before we can speak with the author of "the wonderful adaptability of the Islamic precepts for all ages and nations" (p. 187). While Christianity—from the

beginning no merely Semitic growth—showed an extraordinary capacity for development, so that there is an unbroken historical continuity between the modes of thought of the freest European thinkers and of the primitive Christians, the far simpler nature of Islam has never admitted of such transformation. It is pure self-deception when Ameer Ali with his humanitarian ideas considers himself as still a real Moslem. Islam seems to have passed through all the stages of internal development of which it was susceptible in the first centuries of its career. The intellectual freedom which is the vital atmosphere of modern progress has been won by an attachment, never quite interrupted, and reinvigorated by the Renaissance, to the principles of Greek culture. Of this Islam at its origin possessed nothing, and in later years comparatively little, and only as a superficial influence. Yet the author actually attempts to show that the Reformation was determined by Islamic influence! and it is evident that he is absolutely unable to appreciate the value of Greek culture, since he compares the age of Hârûn and Mâmûn with that of Perikles, and is indeed inclined to give the former the preference (p. 295). No one would demand a knowledge of classical antiquity from an educated Hindoo, but it would have been well if the author's English friends had been able to convince him that under the circumstances his judgment on such subjects had better have been reserved. When he reckons amongst the "three great evils which have befallen the human race," or the "three great disasters which have materially retarded the progress of the world and put the hour-hand of Time back for centuries" (p. 341 sq.), the failure of the Arabs to take Constantinople in the eighth century and the repulse of the Saracens by Charles Martel—we may differ from him, and yet allow that there is much to be said for his opinion; but when we find "the failure of the Persians in Greece" given as the first of these "disasters," what can we say? He argues indeed that "if the Persians had succeeded in bringing Greece within the circle of their dominions the influence of the Hellenic genius would have been far greater;" but this only shows more plainly that he has no conception of the nature of that Hellenic genius, which could only attain to its highest development in free Athens. This is confirmed by some of his expressions relating to Greek philosophy and other subjects. Ameer Ali has certainly read many European books (good and bad), but he should not have ventured, in reliance upon such erudition alone, to frame an original theory of the history of mankind; he was naturally not in a position to avoid all danger of oversights in great as well as trifling matters. Even as an historian he takes narrow standing ground, as the European reader may judge from the fact that in his preface he assigns "a place in the rank of the greatest historians of Europe" to Ibn al-Athîr, an excellent compiler, such as are not rare in Arabian literature. Less excusable than this weakness; in a learned Moslem writing upon Mohammed, is his insufficient knowledge of Arabic grammar, in proof of which it is only necessary to refer to the gross blunders with which the Arabic passage on p. 29 swarms.

One mistake, which the author shares with all Shiite and almost all Sunnite Moslems, is that of over-estimating Ali. A mystical obscurity early began to envelope the person of this gallant but incapable ruler, which, however, our authorities enable us to dissipate. We can confidently maintain that Ali, though the son-in-law and favourite of Mohammed, did not thence derive any right to the throne. The legitimist theory did not gain ground till later. We must even admit that in the rising against Othmân and his murder, Ali, as well as the two other pretenders, Talha and Zobair, played a very ambiguous part. No unprejudiced person can

doubt that the astute Mo'awiya was far better qualified to guide the mighty empire. The author, however, still places himself at a point of view unfavourable to the Omayyads. We by no means wish to imply that the frivolous Yezid I., who had not inherited the administrative wisdom of his father, was in any respect a model prince, but it is altogether unhistorical to place him, as the author does, on a level with Nero and Caligula because he caused his troops to suppress the mad insurrection of Hosain and to chastise the hypocritical inhabitants of the holy cities. The Arabs have really no reason to be ashamed of their thoroughly national royal house, to which the great princes Mo'awiya and Abdalmalik belonged; though the roots of their power did not, it is true, lie altogether in religion and consistent fidelity to the doctrines of the prophet whose successors they claimed to be. The men of powerful intelligence, in which the Mekka aristocracy was singularly rich, had for the most part opposed the prophet with all their strength, but as soon as his authority was established they placed themselves at the head of the further movement. We find Koraishites everywhere in command of armies and provinces, and the house of Omayi, which had fought most obstinately against Mohammed, soon obtained the throne. But the religious and historical tradition was mainly in the hands of the zealous adherents of the prophet, who were hostile to the dynasty by which they were kept in the background, and favourably disposed towards pretenders, especially those of Ali's house. As soon therefore as the Omayyads were overthrown the "learned" no longer had any motive for judging them favourably, and historians of the present day are consequently liable to be deceived by statements which have been coloured by party feeling. That our author is not entirely free from bias in judging this situation is only a fresh proof of the difficulty which even the most cultivated and intelligent inquirers find in freeing themselves from the misconceptions amongst which they have grown up.

Many other single points might be discussed, or we might dwell on the naïve style of historical criticism and interpretation of inconvenient passages, which remind us of the favourite procedures of the German rationalists of the beginning of the present century; but we have already exceeded our limits. In conclusion we would rather insist again on the pleasure with which we hail in the author a warm and sincere advocate of humane ideas. Though we cannot share his opinion that Mohammed's teaching agrees with the highest demands of humanity, it is eminently satisfactory that he should choose such a standard to test his religion by.

TH. NÖLDEKE.

Contents of the Journals.

Theologisch Tijdschrift. May.—Religion before the discovery of fire; by C. P. Tiele. [Partly a criticism of O. Caspari's *Die Urgeschichte der Menschheit*, u. s. w., a good book, which points out the right direction for future investigators, but suffers from one-sidedness. The oldest form of religion must be reconstructed by abstraction from the later. We must first of all separate those parts of religion which have a relation solely to fire from those which may have belonged to an earlier period. If on historical investigation it appears that the latter are actually found among the least developed races, we may conjecture with great probability that they belonged to the primitive religion.]—Strauss and Christianity; by J. H. Scholten. [Appeared first in English in *The Theological Review*.]—Matthew Arnold; by L. W. E. Rauwenhoff. [Extracts from *Literature and Dogma*, with discriminating reflections. Was then, asks the reviewer, the revelation of Israel, even in its purest form, really so devoid of definite conceptions? Can the Bible as a whole be recommended as a "book of conduct"? Mr. Arnold's quotations are very limited in their range. The sixth chapter on "The New Testament Record" is one of the weakest in the book. What evidence is there that Jesus was absolutely free from the unsound fancies of his contemporaries? Is not Mr. Arnold unjust to the "Aryan genius" when he calls upon us to return to the religion of a nomadic tribe of

Semites? Imitativeness is fatal in art; is it less fatal in religion? The main point of the book (too much neglected by the English reviewers) is the separation of religion from every form of dogma, even that of a personal God. Here the reviewer joins issue with the author. On the whole Mr. Arnold, for whom the reviewer betrays much sympathy, shows a strong likeness to Rousseau in his independence of conventions and advocacy of a return to "nature."—Lagarde *On the Relation of the German State to Theology, Church, and Religion*; rev. by A. Kuenen. [A plea for "the Gospel" in opposition to "Christianity."—Works of Finzi, De Gubernatis, Whitney, &c., noticed by Tiele; of Frankl, Grätz, Colenso, and Delitzsch, by Kuenen.]

Zeitschr. für wissenschaftl. Theologie. Vol. xvi. No. 2.—Pauline researches; by A. Hilgenfeld. [Criticises 1. Lüdemann's *Anthropologie des Apostels Paulus* (very favourably), 2. Hirsch's essay on the Epistle to the Philippians in the *Zeitschrift*, and 3. Holtzmann's *Kritik der Epheser und Kolosserbriefe*, which has entirely failed to convince the reviewer.]—Exegetical studies on the New Testament; by E. Harmsen.—Philo and the received text of the LXX; by C. Siegfried.—The ostrich in Job xxxix. 13-17; by Dr. Egli.—Epigraphic contributions to the history of the Herodian family; by E. Schürer.—Xenologia theologica; by H. Rönisch.—The letter to Diognetus; by A. Hilgenfeld. [Adverse criticism of Overbeck's view placing this letter in the age posterior to Constantine.]—Notices of books: On Dicstel's edition of Knobel's *Isaiah* (favourable), and Grätz' *Song of Songs* (adverse); by Egli. On Schrader's *Die Keilinschriften u. das A. T.*; by Siegfried. On Weiss' *Biblical Theology of the N. T.*; by A. H. On Tischendorf's (new and cheaper) edition of *Clementis Romani epistolae*; by A. H. [Cf. Lipsius in *Academy*, vol. i., p. 255 sq. In some cases Tischendorf accepts Lightfoot's view of the reading in Cod. B.; in others, and even in I. 24, he defends his own view; the commentary presents little that is new.]—Miscellaneous: Explanation of the inscription published by Schlottmann as Moabitish in the *Z. D. M. G.* xxvi. 411; by Hitzig.

New Publications.

BIBLE, The. With Commentary. Edited by Rev. F. C. Cook. Vol. III. Murray.
COLENSO, J. W. The New Bible Commentary, &c., Critically Examined. Part V. Deuteronomy. Longmans.
IRENÆUS. Works: transl. by Rev. John Keble. [Vol. 42 of Library of the Fathers.] Parker.
KEIM, Th. Celsus' wahres Wort. Aelteste Streitschrift gegen das Christenthum vom J. 178, wiederhergestellt, übers. u. erläutert. Zürich: Orell.
MOSSMAN, T. W. A history of the Catholic Church of Jesus Christ from the death of St. John to the middle of the second century. Longmans.
MÜLLER, Max. Introduction to the Science of Religion. Longmans.
ROBERTSON, J. C. History of the Christian Church. Vol. IV. (A.D. 1303-1517.) Murray.

Science.

The Expression of the Emotions in Man and Animals. By Charles Darwin. London: John Murray.

THE publication of a new work from Mr. Darwin's pen is an event of scientific as well as of public importance, and in this double aspect it becomes a task as difficult as responsible to prepare a notice of such a book. As regards the scientific questions the reviewer is placed at a disadvantage: whatever his knowledge and acquaintance with the subject may be, he may be certain that it will not suffice for the task, for Mr. Darwin has the peculiarity of opening up in each of his books new fields, where critics may perhaps find themselves impelled on less important points to controvert this or that opinion of the author, but where in general they share the position of other readers in sitting silent to learn.

If however we do not altogether refrain from discussing the new book lying before us, our main object is to give our readers an idea of the fresh fields explored by the great naturalist.

How often it has been stated that among the chief privileges of man as contrasted with the lower animals is the great gift of physiognomical expression—a gift which seemed all the more peculiarly human as it became obvious

that other animals, being destitute of the innumerable emotions of man, could not present traces of the innumerable expressions dependent on these emotions. The belief in this elementary constitution of man's nature was so great at one period that physiognomy came to be regarded as a science as important and conclusive as astrology had been in the Middle Ages; and the more hidden the actual connection between mind and body in this case, the more one pretended to intuitive knowledge about it, the more one shrank from subjecting the great achievements of which some profound physiognomists boasted to a critical examination. When we remember how Lavater spent a great part of his life in the study of physiognomy, and recall how Goethe entered into correspondence with him on the subject and sent him portraits and silhouettes, can we wonder that the great mass of the people held a belief in the most direct connection of character and mind with the expression of the face? Goethe, it is true, was not an absolute believer in the art of judging of the inside of a man by looking at his outside, for he wrote on one occasion to Lavater: "Seitdem ich keine physiognomische Praetension mehr mache, wird mein Sinn sehr scharf und lieblich, ich weiss fast in der ersten Minute wie ich mit den Leuten dran bin;" he nevertheless occupied himself in thinking over the principles of this so-called science.

Mr. Darwin himself, in the Introduction of his work, gives us a short review of what has been done in physiognomy by treatment with the scientific method. For it is not altogether nonsense—as little in fact as astronomy is nonsense, because people at one time believed in astrology. From M. Moreau, who held that the *corrugatores supercilii* from their attachment and position are fitted "à resserrer, à concentrer les principaux traits de la face, comme il convient dans toutes ces passions vraiment oppressives ou profondes, dans ces affections dont le sentiment semble porter l'organisation à revenir sur elle-même, à se contracter et à s'amourrir, comme pour offrir moins de prise et de surface à des impressions redoutables ou importunes,"—to Messrs. Bain, and Herbert Spencer, and especially Sir Charles Bell, Mr. Darwin traces in a slight sketch the development of physiognomical investigation and philosophy.

It is not so much physiognomy, however, that constitutes the main subject of interest in the new book as the Darwinian theory which lies before us in a new guise where we would scarcely expect to meet it. Mr. Darwin has in fact fulfilled a promise given in the preface of the *Descent of Man*, of which work it forms a part and may be considered the third volume.

It is not the anatomy nor indeed can it be called the physiology of expression of which Mr. Darwin treats. His object is rather to trace its origin in the ancestors of man, and to give an exposition of the principles involved in the different modes of expression in man as well as in other animals.

Mr. Darwin is always bound to face a considerable difficulty in all that he writes. Having originated the doctrine of Natural Selection, it falls to his lot more than to anyone else to show the universal application of this principle in all forms of organic life. In truth, there is no one who has done so much to search out the hidden corners where the action of Natural Selection is to be recognised, and where this principle alone gives a satisfactory explanation of problems hitherto unsolved.

Writers in the *Revue des deux Mondes* and other journals and books may use every effort to convince their readers that the theory of descent is not Mr. Darwin's great achievement, but is due chiefly to Lamarck and others; it nevertheless remains a simple truth that Mr. Darwin's elucidation of the

actual influence of Natural Selection throughout the whole organic world has been the means of overthrowing the old doctrines of separate Creation—still held by some naturalists even of high rank, and believed in by all those who cling to old traditional beliefs rather than to new scientific doctrines, for the simple reason that they believe all human knowledge to be vanity, and as a consequence prefer ignorance to inquiry.

Though Mr. Darwin not only originated the doctrine of Natural Selection as the chief principle ruling the development of the organic world, but is also its chief supporter and expounder, he nevertheless holds that Natural Selection in the strictest sense does not afford a universal explanation of all the phenomena of organic life, past, present, and future. The theory of Sexual Selection, for example, was proposed to meet the difficulty. When endeavouring to explain all the facts by Natural Selection Mr. Darwin perceived that changes in organisms occurred which were clearly not dictated by the simple action of this great principle, but by some other and minor one, which he termed the principle of Sexual Selection. The acceptance of this principle has met with considerable resistance from a good many naturalists, and even many evolutionists, who, seeing in it, we believe wrongly, an abandonment of the theory of Natural Selection, make war against their own leader. Perhaps these same gentlemen will not be entirely satisfied when they examine the three principles to which Mr. Darwin reduces all the modes of expression of emotion in man and animals. For if everything that happens is only to be tried by the test of its survival on account of its usefulness in the struggle for existence (which would bring it within the domain of Natural Selection) it may appear as if the three principles of expression do not come within the range of the discussion.

The first of these principles is that movements which are serviceable in gratifying a desire, or in relieving a sensation, if often repeated become so habitual that they are performed, whether they are of any service or not, whenever the same desire or sensation is felt even in a very slight degree.

The three principles with the many instances by which they are illustrated in Mr. Darwin's book are of interest not only as teaching physiognomy, but, as we have already indicated, in attempting to introduce the theory of Evolution into our knowledge of the functions of man and other animals. To take an example: if we consider how a person uncovers his canine teeth in expressing defiance or contempt the action would be explained by all those who are not Evolutionists by an endeavour to show the direct influence of scorn or defiance on the muscles that execute this movement. It would be difficult to find a satisfactory explanation of such uncovering of the canine teeth in a sneer. One could hardly understand why contempt or defiance is more nearly related to uncovering the canine than other teeth, why in short it has anything whatever to do with teeth. Mr. Darwin, however, on seeking out the origin of such action finds it in another function that belonged to the ancestors of man—to the lower animals, in which showing the teeth, and especially the canine teeth, denoted readiness to bite and fight. Man as a rule no longer bites his enemies, yet the uncovering of the canine teeth in a sneer is still a very usual function to express indignation, contempt, defiance, or scorn. That this should ever happen in man is only to be understood by his relationship to the lower animals, and thus a special physiognomical function of man is derived from another more or less defensive function of those animals.

A similar movement, and one only to be interpreted by similar reasoning, is the protrusion of the lips in anger and

scorn: in itself it is useless and would have no meaning, but viewed as an offspring of animal function it is clearly understood. A great number of other instances of a like kind might be quoted from Mr. Darwin's book.

Regarded from a biological point of view this book derives its chief interest from being a successful attempt to trace the origin of special functions, to introduce the theory of Evolution into the domain of physiology.

Here it seems we do meet with an element not strictly an essential constituent of the theory of Natural Selection, for as Natural Selection tends to preserve only what is useful and serviceable for the struggle of existence, movements that are not actually beneficial ought not to be retained.

The second principle is that of antithesis. The habit of voluntarily performing opposite movements under opposite impulses has become so firmly established in us by the practice of our whole lives that if certain actions have been regularly performed in accordance with the first principle under a certain frame of mind there will be a strong and involuntary tendency to perform directly opposite actions, whether these are of any use or not, under the excitement of an opposite frame of mind.

This principle points still more directly to a hidden root whence actions spring. The former leads us to look for an origin of animal action that is not to be found in direct usefulness alone, while the movements which Mr. Darwin classes under the principle of Antithesis seem, to judge by the examples and illustrations he gives, often to be quite superfluous and without the slightest direct bearing.

Lastly, the third principle is the direct action of the excited nervous system on the body independently of the will and independently to a great extent of habit. The direction which this nerve-force follows is necessarily determined by the lines of connection between the nerve-cells with each other and with various parts of the body. But the direction is likewise in a large degree influenced by habit, inasmuch as nerve-force passes readily along accustomed channels.

The origin of functions is a question as yet almost wholly untouched. The discussion of this strange subject leads us of necessity to another of an equally remarkable nature, namely, the active and passive resistance which the theory of Descent finds in more than one physiological school.

In earlier years, when physiology existed almost everywhere in, so to speak, personal union with anatomy, the dislike felt by physiologists for abstract morphology was less marked. Though physiology was always regarded as the cardinal science in relation to the great problem of life, it did not altogether disregard the aid of anatomy and morphology in working out solutions of special physiological problems. The labours of a man like Johannes Müller alone suffice to prove this, and his handbook of physiology teaches on almost every page the important influence of morphological views on physiological research. If we extend our gaze still farther back we find this striking feature of a combination of scientific physiology, anatomy, and morphology becoming more strongly apparent.

After Johannes Müller, however, and as soon as the great break happened about the theory of Vitalism, especially after the publication of Du Bois-Reymond's great work on *Thierische Electricität*, physiologists in general got rather out of the habit of carefully studying anatomical or morphological problems, while in some quarters there sprang up the idea that morphology was not so much a science as an excellent pursuit for amateurs—a more or less innocent amusement to which one might devote one's attention if one chose, but which would exercise no influence on the general march of human ideas, and through a want of method

and exactness could scarcely be termed a science. Exactness came to be identified with experimental research, and physiological laboratories provided with complex apparatus and frogs, rabbits, and dogs and other animals, were considered the chief tribunal, before which life was challenged to confess its latest secrets.

There can be no question that this line of physiological research derived great advantage from the application of physics to the consideration of physiological questions. Thus the physiology of the senses and nerves attained to a wonderfully high degree of true exactness. It is perhaps due to these very results that at the time when the methods of experimental physiology were held in such respect the microscope and microscopists were a little too lightly regarded—a feeling which culminated in the dictum that a microscopical discovery scarcely lasted longer than five years. It must be admitted that at the very period of the highest development of experimental research in physiology morphology laboured under a temporary want of new ideas. The struggle against the overwhelming influence of speculation in the beginning of this century had ended in the other extreme, in an accumulation of mere facts. The want of ideas was necessarily followed by the absence of criticism, and thus morphology and zoology resembled in some respects a dictionary containing all the words necessary for the construction of a thoroughly philosophical book, but which is not the book itself.

Mr. Darwin came, and the book was written. By it morphology became burdened with important questions, the answers to which have not only a bearing on morphology itself, but extend its boundaries into fields where it touches on one of the most fundamental questions by which the human mind ever has been or can be agitated. The *Origin of Species* led to investigations concerning the origin of innumerable other things, the beginnings of which had hitherto lain in utter darkness and were believed hidden once and for ever. The theory of Evolution began to affect with its principles and methods nearly every department of human thought, but the stronghold from which it derived its methodical power was and is morphology.

Thus of a sudden the sister sciences physiology and morphology became once more of equal importance, and one might perhaps say that at present morphology has just claims to be held the greater. Such a claim however would be vain and useless, for it is impossible that physiology should any longer delay to adopt with equal energy the methods and principles of the theory of Evolution, and by so doing range itself once more close beside morphology—nay, and embrace so entirely the doctrine of Evolution that a break between physiology and morphology, such as has existed during the last twenty or thirty years, will be rendered impossible in future.

And it cannot be questioned that the new task of physiology will be to investigate the origin of functions. If it be true that all organisms now living are the descendants of former living ones, and that these former living ones possessed simpler characters, this of course will hold good equally in respect to their functions, and it becomes necessary to trace not only the change and differentiation of the organs, but also those of the functions. To do this effectually physiology must not restrict its investigations to frogs, rabbits, and dogs, but extend them over the whole animal kingdom. And in doing so it will at once find how powerful an aid morphology is, how indispensable and how ready to help its sister science, and how rich in questions which on its part it is unable to solve except by alliance with comparative physiology.

This is a powerful reason for congratulating ourselves on

the appearance of Mr. Darwin's new book. It not only gives rules and principles to physiognomy, connecting by new ties man and his mental world to animal life and its bodily constitution, but traces a new and highly important line of inquiry with respect to the origin of functions. In showing how in many cases the function of expressing emotions has its origin in other functions, he has led us to that immense and almost endless path which physiology must traverse in respect to all and every function in order to attain that point where life itself becomes but a function of matter, a part of which Spinoza determined when he said, "Cujus essentia est existentia."

ANTON DOHRN.

Notes on Scientific Work.

Geology.

New Tertiary Mammals.—Prof. O. C. Marsh describes some new species and a new genus (*Colanoceras*) of mammals from the tertiary of the Rocky Mountains, examples of which are deposited in the museum of Yale College. A study of additional specimens of *Orohippus* has led to its separation from *Anchitherium* and shows it to hold an intermediate position between that genus and *Palaeotherium*. *O. agilis* possesses four functional digits in the manus. The first premolar is nearly as large as the second, and an antorbital fossa is absent. The skull is elongated and equine in its proportions. The orbit is not enclosed behind. There are three upper true molars and four premolars. The radius and ulna are separate. This species differs from *O. fumilis* in having the inner cones of the upper molars more nearly of equal size, each exhibiting a distinct basal ridge. The animal was nearly as large as a fox. The new genus *Colanoceras* differs from *Hyrachyus* and *Helaletes*, so far as they are yet known, in possessing a pair of dermal horns on the nasal bones, which are placed opposite each other. In *C. agrestis*, which was about as large as a sheep, the horns are widely divergent. *Dinoceras lucaris* has the inner posterior tubercle of the penultimate molar double; the last true molar has a tubercle in the angle of the transverse crests, and is also wanting in the second posterior tubercle. The basal ridge is continuous on the inner side of each of the three upper premolars. This as well as the foregoing species are from the Eocene of Wyoming. *Oreodon occidentalis*, which occurs in the Miocene of Oregon, resembles *O. Culbertsoni* in most of its cranial characters, but differs materially in the large auditory bulla, which is several times the size of the postglenoid process. It is smaller than *O. major* and has the frontals between the orbits more depressed and the antorbital fossa deeper. *Rhinoceros annectens* was apparently about half the bulk of *R. pacificus*, but resembles it in some of its dental characters. In the upper molars, however, the transverse crests approach each other much more nearly, while in the true molars they are united. The basal ridge is also much less developed on the inner side of the upper molars. Upper incisors are present, one of the lateral ones being much depressed and its crown very short, as in the existing *R. javanicus*. This species is likewise from the Oregon Miocene. Another new species of this genus *R. Oregonensis*, much larger than those of the Miocene, occurs in the Pliocene deposits of Oregon. One of the specimens found is a penultimate upper molar which differs widely from the corresponding tooth of any of the known species. At the union of the transverse posterior ridge with the outer cusp there is a deep cavity, nearly circular, and enclosed by a vertical cylinder of enamel. The anterior crest also is divided, a strong branch being sent inwards and backwards from the posterior side into the main transverse valley. (*Amer. Jour. of Science*, May, 1873, 407.)

A Bird from the Rupelian Clay.—M. P. J. Van Beneden has examined (*Bulletin Acad. Roy. des Sciences*, 1873, No. 4, p. 354) the fossil remains of a bird from the Rupelian clay of the Waes country, sent to the Belgian Academy of Sciences by Dr. Van Raemdonck. They consist of a complete sternum, the greater part of the cranium with some of the face bones, fragments of lower maxillary, an entire clavicle, one complete humerus, two coracoids, two radii and ulnae, one scapula, one tibia, a phalanx, and two tarso-metatarsals. These are all well preserved, and possess the peculiar tint of all fossils from this clay. M. Gaudry finds them to belong to an individual of the species *Anas marila*, generally known by the name of *Milouinan*, which still lives in the Arctic regions, and visits some parts of Europe during the autumn and winter months. It is the only known living representative of the birds of early tertiary times.

Discovery of a New Human Skeleton of the Palæolithic Epoch in Italy.—M. E. Rivière describes (*Comptes Rendus*, 1873, Part 16, 1027) the remains of a second fossil human skeleton from the sixth cave

of Baoussé—Roussé (Grottes de Menton), Italy. The skeleton was found at a depth of nearly four metres below the floor of the cave lying extended on its back in the longitudinal direction of the cave. The deposit forming the floor is regularly stratified, and consists of charcoal, ashes, of small calcined angular stones, bones and teeth of animals, shells, and flints. Associated with the remains were numerous flint implements and a few worked in bone, as well as a number of perforated shells belonging to the genera *Nassa*, *Buccinum*, *Cypraea*, &c.; these, from their position, had evidently formed parts of a necklace and bracelets, and were interred with the body. The extreme friability of the bones did not allow of their removal in so perfect a condition as that of the first skeleton, but, in this case also, they belonged to a tall individual, the skeleton measuring nearly two metres in length. In the debris of the cave bones of the following animals were met with:—*Ursus spelaeus*, *Hyaena spelaea*, *Canis lupus* and *vulpes*, *Arctomys primigenia*, *Lepus cuniculus*, *Mus*, *Equus caballus*, *Sus scrofa*, *Bos primigenius*, *Cervus Canadensis*, *Elaphus corsicus* and *capreolus*, and *Capra primigenia*. Besides there were found some bones of a large eagle and some birds of passage, as well as numerous species of marine shells of the genera *Patella*, *Pectunculus*, *Mytilus*, *Pecten*, *Dentalium*, and *Trochus*.

The Geology of Mount Lèberon, Vaucluse.—M. A. Gaudry contributes to the French Academy of Sciences some details of the geology of Mount Lèberon. The mass of the mount consists of lower cretaceous rocks, as indicated in the geological chart of MM. Dufrenoy and Élie de Beaumont, with the middle tertiary covering its southern slope but not reaching its summit. Between Cucuron and Cabrières d'Aigues the lower tertiary consists of molasse, the lower beds of which are grey and yield very few fossils, the upper being yellow and containing principally *Janira planosulcata*, *Pecten scabrisculus* and *Ostraea Boblayi*; these appear to represent the horizon of the faluns of Bordeaux and Touraine. At Camille-Jean, near Cabrières d'Aigues, occurs a bluish-grey sandy marl yielding several species of marine shells in good preservation, many being quite new; they belong to the highest horizon of the falunian. The beds at Cabrières enclose bands of pebbles with broken shells, indicating a beach deposit. There are moreover beds of a light-grey colour which enclose *Ostraea crassissima* in little groups of four or five individuals. The marine beds are covered with a thick layer of marly limestone which appears to have been formed in bogs; it bears *Helix Christolii*, and many other species of bog shells. The upper part passes into a reddish loam in which are embedded remains of *Hipparion*, *Rhinoceros*, *Gazelles*, &c. M. Gaudry remarks that the comparison of the mammifer remains of the upper and the marine mollusca of the lower beds tends to confirm the observations made by Darwin, Lyell, and himself in other parts of the globe, that the higher organised animals existing at a period nearer to our own are much more changed than the lower forms of an older date. MM. Fischer and Tournouër find amongst the molluscs fifteen species identical, or nearly identical, with those now living, while all the mammifers on the contrary are quite distinct from the present species, and belong to the genera *Machairodus*, *Ichtherium*, *Danotherium*, *Hipparion*, *Acerotherium* (?), *Helladotherium*, and *Tragocerus*. Like the fauna of Pikermi in Greece, Baltavar in Hungary, and Concup in Spain, those of the red loam of Mount Lèberon appear to belong to the late Miocene or tortonian epoch. M. Gaudry believes that he has been able to distinguish seventeen successive fauna in the tertiary epoch. (*Comptes Rendus*, 1873, Part 17, p. 1096.)

Physiology.

Mechanics of the Secretion of Bile.—At the meeting of the Medical Society of Vienna held on the 28th of March Professor Stricker communicated the results of an investigation undertaken in his laboratory by himself in conjunction with Dr. Röhrig with the object of determining the relation of the secretion of bile to the amount of blood contained in the abdominal viscera. This inquiry he remarked had already been taken up by Schmuljevics and Ludwig, who had observed that bile continued to be secreted when blood was injected into the excised liver. Röhrig repeated and corroborated this result, though the quantity of bile he obtained was very small. It was a question therefore whether the bile thus excreted is actually the result of the secretory activity of the liver or whether it is merely mechanically expelled from the organ in consequence of the distension of the blood-vessels. The question was decided by the injection of water or dilute solution of common salt, when it was found that no bile was secreted. In Stricker and Röhrig's experiments it was considered at the outset a matter of importance to determine whether, as Pflüger and Hering maintain, the nerve-fibres pass directly to the hepatic gland cells, in which case they would constitute the chief factors in the production of the biliary secretion, while, if these do not, the secretion must be directly dependent on the blood. As regards the rapidity with which the secretion is eliminated the means hitherto adopted for its determination have not proved very satisfactory. The introduction of a tube into the ductus choledochus is a defective method, for the pressure in the biliary ducts is very small, and a slight deviation of the tube from a horizontal position may produce considerable

differences in the result, more bile flowing when the tube is directed downwards, less when it is inclined upwards. Stricker and Röhrig endeavoured to improve upon this method. They experimented on curarized animals, and introduced a canula into the ductus choledochus to which a flexible caoutchouc tube was attached, the latter ending in an outflow tube that was kept in position by a vice. The quantity and rapidity of the secretion was then determined by the metronome. In these experiments they noticed: 1. That in fasting animals the secretion of bile is checked, while it is increased after feeding. 2. That the introduction of water into the stomach or intestines somewhat increases the secretion of bile, but has no permanent influence upon it. 3. That the administration of purgatives, such as croton oil, colocynth, rhubarb, aloes, jalap, calomel, Epsom salt, &c., unquestionably increases the secretion of bile. 4. That ligation of the vena portae and hepatica immediately stops the secretion. Ligation of the vena hepatica materially diminishes the secretion. 5. That ligation of the aorta at the diaphragm materially diminishes secretion, but does not entirely arrest it. Ligation below the origin of the coeliac artery immediately causes increased secretion. Ligation of the vena cava ascendens causes immediate stoppage of the secretion. It appears from this that hyperaemia causes increase, anaemia decrease in the amount of secretion formed. Moreover all those agents which induce contraction of the vessels bring about a marked diminution of the biliary secretion: when for example an exposed nerve is excited, or the spinal cord divided from the brain, injection of strychnia leads to the same result, and the same is true of various remedies; those that produce hyperaemia increase, those which cause anaemia diminish the biliary secretion. (*All. Wien. Zzt.*, 14, 1873.)

Anaesthesia by Cold.—That intense pain is produced by immersing the hand in cold water is well known. Horvath in a recent number of the *Centralblatt* (No. 14, 1873) states that during some experiments on the effect of cold on frogs he accidentally discovered that the immersion of the finger in alcohol at a temperature of 25° F. produces no pain. Glycerine in its action resembles alcohol, while ether comports itself like water, and in quicksilver the pain is even more intense. When the finger is in cold alcohol slight contact with another body is distinctly experienced, but pricking in a degree to produce pain in other fingers is not felt. Tactile perception therefore remains, though sensations of pain and cold are not experienced. Struck with this observation Horvath proceeded to make a practical application of the fact in cases of wounds and burns, and found not only that the pain immediately ceased when the burnt part was immersed in alcohol, but that the subsequent progress of the case was greatly benefited. He considers that if the opinion be well founded that in extensive burns the fatal termination is caused by the pain being continuous, the removal of such pain may be accomplished with advantage by the application of cold alcohol. He is also of opinion that by this means traumatic tetanus may be prevented.

Botany.

Protection of Pollen against Premature Displacement and Moisture.—Dr. A. Kerner reprints from the *Proceedings of the Medical and Scientific Society of Innsbruck* an interesting memoir on this subject. Pollen is of two kinds, powdery and coherent. The former kind is found almost exclusively in those plants whose fertilization is effected by the agency of the wind. The quantity of pollen is in these cases enormous; the anthers are frequently attached very slightly to the end of elongated filaments, so that the pollen is shaken out of them by the least breath of wind; the flowers grow on the most exposed parts of the plant, frequently appearing before the leaves, so as to give greater facility for the dispersion of the pollen, and are not provided with brightly coloured corolla, powerful scent, or nectar, for the purpose of attracting insects. Plants, on the other hand, whose pollen is coherent, are dependent on insect agency for its dispersion and transport to the stigma. It is therefore absolutely essential in these cases that some means should be provided for its protection from moisture, whether rain or dew, which would immediately destroy its efficacy, until such time as it may be carried away by insects. A variety of contrivances are actually found in nature for effecting this end, which may be classified under the following heads:—1. Protection by portions of the pistil or stamens themselves, as in the petaloid stigmas of *Iris*. 2. By portions of the calyx and corolla; this occurs in an immense variety of forms. 3. By sheaths, bracts, or foliage-leaves. 4. By periodic movements of the leaves of the perianth, as in the closing of flowers at night or in rainy weather. 5. By curvature of the axis, as in those numerous flowers the opening of which is always turned towards the ground at the period when fertilization takes place. From the examples adduced Kerner draws the general conclusion that the protection of the pollen against the injurious effect of premature moisture is the more perfect the smaller the number of flowers and of pollen-grains in the individual, the greater their degree of coherence, and the more exclusively the flower is fertilized by insect agency. In those plants where the flowering extends over a great space of time, where the anthers in the same flower vary in the period of the dehiscence to allow the

escape of the pollen, and where the number of flowers in an inflorescence is very large, the protection of the pollen against the influence of the weather is reduced to a minimum, as in Umbelliferae and many species of Cruciferae and Saxifraga. When some of the anthers are placed in such a position that they are necessarily exposed to the weather, or that any protection would interfere with the ingress of insects, we find these anthers commonly suppressed, or, if present, destitute of pollen, as in *Maranta* and *Zingiber*. Finally Kerner draws the conclusion that those plants whose coherent pollen renders insect agency necessary for their fertilization can only have existed in very recent geological periods; and those new species or varieties must necessarily have the advantage, and tend to become perpetuated, which possess superior advantages, in respect to the climate in which they grow, for the protection of their pollen from all injurious influences. The plants the remains of which are found in the oldest geological formations are generally of that class which do not require insect agency for their fertilization.

New Publications.

- BÉHIER, M. Cas de pachyméningite cérébrale. Paris: Martinet.
BOÉCHAT, P. A. Recherches sur la structure normale du corps thyroïde. Paris: Parent.
BOULLAND, L. C. De la contractilité physique et de quelques autres propriétés que présentent les tissus non vivants de l'organisme animal, et notamment de l'endosmose des gaz et des vapeurs. Paris: Baillière.
CHLEBIK, F. Kraft und Stoff, oder der Dyanismus der Atome aus Hegel'schen Prämissen abgeleitet. Berlin: Staube.
D'ACHARDI, A. Mineralogia della Toscana. Vol. vii. Pisa: Nistri.
DENZA, P. F. Osservazioni meteorologiche con speciali istruzioni intorno a quelle pluvio-metriche. Torino: Camilla e Bertolero.
DICTIONNAIRE industriel à l'usage de tout le monde. 1^{re} liv. Paris: Lacroix.
FERRARI, G. S. Ricerche fisico-astronomiche intorno all' Uranolito caduto nell' agro romano il 31 di Agosto, 1872. Roma: Tip. delle Belle Arti.
GIRARD, M. Études sur les insectes carnassiers utiles à introduire dans les jardins et à protéger contre la destruction. Paris: Martinet.
HELLMAN, M. Beiträge zur Kenntniss der physiologischen Wirkungen des Hyoscyamins und der Spaltungsprodukte des Hyoscyamins und des Atropins. Jena: Deistung.
HESSE, C. Die vergleichende Morphologie und Histologie des häutigen Gehörorgans der Wirbelthiere. Leipzig: Engelmann.
HOPPE, J. J. Das stereoscopische Schen. Basel: Bahnmaler.
HUXLEY, T. H. Handbuch der Anatomie der Wirbelthiere. Breslau: Kerner.
KAYSER, J. Physik des Meeres. Paderhorn: Schoeningh.
KREY, E. Zur Problem der Materies. Greifswald: Bamberg.
MAYER, K. Systematisches Verzeichniss der Versteinerungen der Helvetien, der Schweiz und Schwabens. Zürich: Schebelitz.
MEYER, A. Vulkane und Erdbeben mit Rücksicht auf ihre wahrscheinlichen Ursachen. Löwenberg: Berlin, Calvary & Co.
NEHRING, A. Die geologischen Anschauungen des Philosophen Seneca. Wolfenbüttel: Stichtenoth.
PALACIO, D. G. de. San Salvador und Honduras in 1576. Uebersetzt von A. v. Frantzius. Berlin: Reimer.
PROWE, L. Monumenta Copernicana. Festgabe zum 19 Februar, 1873. Berlin: Weidmann.
RUIZ-AMADO, D. H. Estudios forestales. Los montes en sus relaciones con las necesidades de los pueblos. Tarragona: Puigembí y Aris.
SCHAEFER, H. W. Die astronomische Geographie der Griechen bis auf Eratosthenes. Berlin: Calvary.
STRAUSS, J. Des récents travaux sur les gaz du sang et les échanges respiratoires. Paris: Parent.
TROMHOLDT, S. Nordlichter in den Monaten December und Januar beobachtet zu Svanholmsminde. Halle: Schmidt.
V. SCHLEUSING, R. Beitrag zur Integralrechnung. Die Integration einiger algebraischer und transcenderter Functionen. Berlin: Weidmann.
V. ZEPHAROVICH, V. Mineralogisches Lexicon für das Kaiserthum Oesterreich. 2. Band. 1858-1872. Wien: Braumüller.
WANGERIN, A. Ueber das Problem des Gleichgewichts elastischer Rotationskörper. Berlin: Mitscher und Röstel.

History.

The Paston Letters. Vol. I. Edited by James Gairdner. (Arber's Series.)

HAD not Mr. Herman Merivale attacked the genuineness of the Paston letters it is probable that we should have had to wait for many years before we could possess ourselves of a well edited edition of what is on the whole one of the

most important links in the chain of our domestic history. Antiquaries and some few scholars had read the book, and manufacturers of popular histories sometimes quoted it; but we imagine that in the great outer world of readers there were but few who had anything better than a second-hand acquaintance with the Pastons before the question of the authenticity of their correspondence was discussed in the *Fortnightly Review* for 1865.

To anyone who had a really familiar knowledge of the thoughts of the time in which these letters were written, and of the manner in which thoughts then were wont to crystallize into homely speech, there could be no reasonable doubt that the Paston letters were what they professed to be, but on the surface the question presented many difficulties. The original manuscripts were not forthcoming, and no very satisfactory account of them was to be had, and then there were scattered up and down, sparingly it is true, but still in sufficient numbers to be very startling, colloquialisms which it has been the custom to believe of a much more modern date. It is certainly strange to meet with a knight of the fifteenth century talking about certain fighting men in Caistor Castle as "gentlemanly, comfortable fellows;" and we are troubled by a sense of modernness when we hear it said of a certain lady that "Her dwelling is in London, but her mother and she came to a place of hers, five miles from Eton." The fact is our knowledge of past times is almost solely derived from carefully prepared literature. We have almost nothing on which literary art has not spent itself more or less in lopping and pruning. In former days, as now, common colloquial expressions or new phrases and turns of speech were jealously eyed by those engaged in book manufacture. As the correspondence of Walpole, Wilberforce, or Hannah More does not represent the common talk of their age, but only such a strained decoction of it as they thought would look seemly on paper, so even our highest and best literature does not give us a complete picture of the way men spoke when it was written, but only certain selected characteristic words and phrases carefully mounted and set among much that we may be quite sure could never have been spoken exactly in the way we have it. How needful it is to use the utmost caution before we reject anything as spurious on the ground that it contains expressions we have been accustomed to attribute to a modern period one example will suffice to prove.

If there be a single word that it would have seemed quite safe to take as a test it is that ugly bastard *reliable*. Purists are never weary of denouncing it, and though good writers and bad are now accustomed to use it no one does so, we imagine, without a certain sense of shame. It is, we are confidently told, mere "bagman's English," manufactured in the Victorian era not because it was wanted, but simply because it sounded somewhat finer than an old servant like trustworthy. So strong is the conviction in men's minds that here we have an undoubted interloper, that few of us would wish to encounter the ridicule that would follow should we publish a letter which professed itself to be a couple of centuries old in which the offending word occurred, unless we could produce the most overwhelming proofs of its genuineness. Yet that this ugly, ill-formed word was in use more than two hundred years ago is quite certain, for Richard Montagu, writing to John Cousin in 1624, says quite naturally of two friends of his who were but newly dead, "I knowe not two hopester, abler men, and *reliable* indeed of their ranke and state" (*Corresp. of John Cousin*, i., 34; *Surtess Soc.*)

There can be no doubt that the English of the fifteenth century was a much freer and more elastic speech than most of us have been in the habit of thinking it, and apart from all historical and strictly philological considerations we must

regard the Paston letters as most valuable literary treasures because they teach us this. We are too apt to think that a time that has few books can have little culture, and it is a great service to us when evidence is produced which refutes so illiterate a conjecture.

As contributions to history proper the *Paston Letters* are not of extreme value. They confirm in many minute particulars statements which we have on other authority, but they do not give us much that is new. It was not to be hoped for. The private correspondence of no family, except perhaps one of the very highest, would be likely to contain secret state papers, and of that which was not secret we have already sufficient proof. The war of the Roses is a dark period not because we do not know when this or that battle took place, or who were the combatants, but because the motives which influenced action are mostly unknown to us. As a commentary on national motives these letters are instructive. The writers naturally do not preach or philosophize; but there is an undercurrent in their writing which shows how widely different an Englishman's thoughts were then to what they had become after the Tudor tyranny had consolidated the national character. No craving after liberty appears here; unjust charges are grumbled at, and the working of the law generally not considered admirable; but the complaints are such as we now make of the weather, not such as we address against an unpopular government. The idea of the divine right of kings was not understood then, but the divine right of rule, good or bad, seemed to be acquiesced in, not so much because it was divine as because there was no hope of making things better.

Of the way in which these letters are edited little need be said. Whatever appeared in the former editions is given or will be given here, with large additions from documents discovered soon after Mr. Merivale's article attracted attention to the Correspondence. All that has been before published is again reproduced in full. The new matter when important is put before the reader in full also; when of less value it is calendared after the manner followed by the Public Record calendarers.

Most praiseworthy care has been taken by the editor to arrange the documents according to their true chronology. For this labour very great credit is due, for it is a most tedious business, and beset with pitfalls at every step.

The long introduction is a careful synopsis of the history of the time, commendably free from speculations not based on record evidence, and quite free from those silly attempts at poetry and picturesqueness by which certain writers on historical subjects have spoiled their narratives and misled their readers. EDWARD PEACOCK.

Notes and Intelligence.

The eighth number of Dr. von Spruner's *Historical Atlas* for the middle and modern ages, re-edited by Dr. Theodor Menke, has been recently issued, and contains as usual four sheets. The leaves 46 to 49 refer exclusively to German history from the days of Frederic the Great to the present time. Nothing can be more instructive than a comparison of this perfectly new work with the two first editions. All the vast mass of historico-geographical matter formerly distributed over two large maps (with five small additions in the corners) has undergone an entirely fresh arrangement both with regard to space and time. The four principal maps are surrounded by no less than forty-six minor ones, including plans and topographical illustrations. By this subdivision not only have the particulars required for the sake of distinctness been greatly advanced, but the completeness of the work has altogether attained a degree that even the scholar and the well-read historian may glean many valuable details from these excellent sheets. For the investigation of the military events and diplomatic arrangements under which the German territory has been subjected to so many changes within the course of a single century, next to the records and original documents themselves, no better assistance is likely to be met with than reading them with the eye on these collateral and successive drawings. On the first map is given Germany from 1742 to 1803—from

the Conquest of Silesia to the settlement of the Empire in accordance with the decrees of the Peace of Luneville, showing as well the various accessions to Prussian territory (chiefly acquired at the three several partitions of Poland) most carefully marked, as the electorates, duchies, spiritual and secular principalities, the free cities, the counts and knights of the Empire still left in their sovereign existence. A separate sketch illustrates the Austrian Netherlands, together with the Palatinate and the spiritual electorates of Mainz, Trier, and Köln about the year 1789. Another tablet sketches the electorate of Saxony nearly smothered by Brandenburg, Silesia, and Bohemia. The lower part of the sheet is filled up with minute plans of the principal battles lost and won by Frederic the Great. N. 47 is a special map of the South-west, including Elsass and parts of Lothringen, all the country between Coblenz and Basel, Augsburg and Nancy, both within and without the Empire, and in the hands of so many sovereigns and spiritual or municipal corporations, just before the outbreak of the French Revolution in 1789. At first sight the map appears almost bewildering, owing to so many patches, large and small, in the glare of more than thirty shades of colour, and filled with minute letterpress; nevertheless they are all systematic guides through the labyrinth of such a state of political decomposition. The centre of N. 48 is filled by a map of the state to which Germany was reduced between the years 1807 and 1815. Crippled Prussia, Bavaria, nearly extended to the same size, and the smaller States continuing as members of the Confederation of the Rhine, all which territories were nearly crushed by the colossal masses of the French and the Austrian Empires. Two smaller sketches explain the condition of the country after the incorporations and secularizations of 1803 and after the dissolution of the Empire on the 6th August, 1806. Small plans of the battle-fields from Ulm to Waterloo are added on the lower margin. The chief map of N. 49 belongs to the well-known time of the Germanic Confederation between 1815 and 1866. Additional sketches produce the Duchies of Schleswig-Holstein in 1864, together with plans of the lines of Danewerk and Düppel-Alsen; the seat of war in Bohemia, 1866, together with a croquis of the neighbourhood of Königgrätz; the military geography of the Confederation, and the growth of the Zollverein since 1833, in three very instructive tablets. The student of history, the politician, and indeed every educated man, will hail the publication of these highly finished maps, the composition of which must have required an amount of research, historical, geographical, and statistical, which contracted within few degrees of longitude and latitude seems perfectly amazing.

During a considerable period the annalist, Lambert of Hersfeld (printed in *Pertz, Scriptores*, vol. iii. and vol. v.), has been considered the most trustworthy contemporary historian of the great struggle between Henry IV. and Pope Gregory VII. Both German and foreign scholars vied with each other to represent him as a model of mediæval historiography. This opinion, however, was slightly shaken by a learned paper read by Ranke before the Berlin Academy in 1854; notwithstanding which Giesebrecht, *Geschichte der deutschen Kaiserzeit*, although not without certain critical misgivings, still grounds the narrative of the years 1069-1076 mainly on Lambert's authority. Since this time it has become a favourite subject of young scholars taking their degree to investigate Lambert's veracity and authenticity, not only in substance but in kind, most minutely with regard to each particular notice contained in his chief work, and in constant reference with the party animosity roused by the great contest itself. Lefarth, *Lambert von Hersfeld: ein Beitrag zu seiner Kritik* (Düsseldorf, 1871), explains numerous mistakes and wilful distortions of the truth which it is impossible to palliate from his having been a violent partisan of the rebellious Saxons. On the other hand Hans Delbrück, *Ueber die Glaubwürdigkeit Lamberts von Hersfeld* (Bonn, 1873), the latest author on the subject, annihilates with almost hypercritical acuteness the last remnant of trustworthiness. Going over once more the principal portions of the narrative step by step he comes to the conclusion, most deleterious to Giesebrecht's mild theory, that Lambert, though a rare master of the form, an excellent writer, a poet, an artist, fails altogether in the indispensable qualities of the historian. The accomplished Benedictine scholar is proved to be neither just towards the king, nor a staunch adherer to the princes, nor a faithful servant of the pope; but writing with personal spite, delights to introduce every unfounded rumour in the shape of a well-told historical fact. His narrative is nothing else but an insoluble tissue of truths and lies, so much so that henceforth every positive accusation or praise of the king, for instance, resting on the testimony of Lambert of Hersfeld requires other and better evidence before it can be taken as genuine.

It is curious to observe how the present conflict between Church and State which threatens to become more violent every day is promoting largely the study of papal history and of canon law as constantly bordering upon it. Since the remarkable book of R. Zoepffel on the Ceremonies of Papal Elections between the eleventh and fourteenth centuries (reviewed in the *Academy*, No. 38, Dec. 15, 1871) a similar work by Moritz Meyer, *Die Wahl Alexander III. und Victor IV.* (1159): *ein Beitrag zur Geschichte der Kirchenspaltung unter Kaiser Friedrich I.* (Göttingen, 1871), has become better known. It is

a production of the same methodical school of critical investigation, discussing from the reports as recorded on both sides the merits and demerits of this celebrated double election. Lately the subject has been taken up again on a more general scale, correcting at the same time some details, and drawing more precise conclusions in the spirit of the canon law, in two reviews by Dr. Carl Weizsäcker, Professor of Ecclesiastical History in the Protestant Faculty of Divinity at Tübingen, which will be of great use to all who are engaged in similar researches. They are to be found in the *Jahrbücher für deutsche Theologie*, vol. xvii. 486, *Die Papstwahl von 1059 bis 1130*, and vol. xviii. 1, *Die Decretale licet de vitanda*. Last, but not least, we must not omit to draw attention to another important essay by Constantin Höfler, Professor of History in the University of Prague, *Wahl und Thronbesteigung des letzten deutschen Papstes Adrian's VI., 1522*, published in the *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften* (Wien, October, 1872.) The learned author is not likely to overlook any source of materials that may be available, the Roman documents in Rinaldi or the despatches published from the Burgundian records at Brussels and the Imperial at Vienna. He has found his chief support, however, in that inexhaustible storehouse of English and European history at the beginning of the sixteenth century, the marvellous collection of Brewer, *Letters and Papers of the Reign of Henry VIII.*, vol. iii.

The publication of larger works has for some time been considerably retarded owing to the compositors' strike in the Leipzig printing offices. It has not prevented, however, the issue of Von Ranke's *Aus dem Briefwechsel Friedrich Wilhelms IV. mit Bunsen* (Leipzig: Duncker u. Humboldt, 1873), which may be called quite an unusual event. A book on such a recent period, the intimate correspondence of a sovereign who never became a friend of the progress of the age, and consequently never could be the favourite of his contemporaries, though edited by the celebrated conservative historian, would have been impossible in the world of German literature without the enormous political and social changes which will make the reign of his brother William I. ever memorable. Though the time is not come yet for a critical history of his less fortunate predecessor, it is not unlikely that public opinion will be better willing to judge more fairly about a monarch who was neither competent to rule as absolute sovereign nor as constitutional king, but who, in spite of his romantic whims, reactionary politics, and dilettante humours, was nevertheless an exceptional genius, full of noble and jovial spirit. There was a time when his sayings, witticisms, and speeches excited public attention, and when people more or less initiated used to hint mysteriously that his letters, few of which hitherto had become public property, were only to be compared with those of Goethe. At last this most extraordinary batch of them, from which several quotations are made in the well-known life of Baron Bunsen by his widow, has been published, to be sure with a certain necessary discretion due to the man himself and some other persons still alive, but on the whole with an incomparable fairness and a most excellent commentary both personal and general. Liberal and radical criticism will probably not spare the veteran historian, who is generally known only as the first authority for the sixteenth and seventeenth centuries; but even his opponents will be surprised by the consummate knowledge and terse, brisk style in which he sketches the European politics of the nineteenth century, as well as the special history of Church and State in Prussia. The correspondence with Bunsen, of which chiefly the king's letters are reproduced, extends over the years 1830 to 1857, and is grouped in twelve chapters, all alike attractive: the beginning of the friendship with Bunsen, the conflict with the Archbishop of Cologne, the ecclesiastical ideals of the Crown Prince, the Jerusalem bishopric and Frederic William's visit to England, the foundation of a feudal constitution for the kingdom of Prussia, the complication occasioned through the principality of Neuchâtel being absorbed into the remodelled Swiss Confederation, radicalism and liberalism in connection with the events of February and March, 1848, the Frankfurt constitution for Germany, the king declining the imperial crown, the Berlin House of Lords and Napoleon III., the Oriental question and the Crimean war, and the king's evangelical views in his last years.

Not only on account of some of these chapters, but from its general bearing, the book will most likely find many readers in England, and a translation may even be put side by side with Bunsen's Life and the Memoirs of Baron Stockmar. The striking contrast between the three men and the very different treatment they experience from the hands of their editors cannot but help raising the memory of King Frederic William IV. to the place really due to him in history. R. PAULI.

We are glad to notice the intended publication of the unpublished papers extant in the archives of the Benedictine Monastery dedicated to the Holy Trinity at Cava in Tyrrhenia. These papers teem with interest as regards the history of Italy. They were widely consulted by Charles Troya for his History, and have formed the groundwork of the diplomatic studies of many learned celebrities. They extend from the end of the eighth to the middle of the twelfth centuries, and are an almost inexhaustible source of information regarding public rights, manners and customs, agriculture and commerce, of the Middle Ages; at the same time they will furnish fresh information for philological study.

It is supposed they will occupy seven or eight quarto volumes of 400 pages each, which will be accompanied by chronological tables and classified indexes, throwing much light on the Latinity of the Middle Ages. Many other interesting additions will be made by way of fac-similes and autographs.

Contents of the Journals.

H. von Sybel, historische Zeitschrift, zweites Heft, 1873.—M. von Knonaw shows that the Chronicle of Vitoduran (J. von Winterthur) was written in the Franciscan convent of Lindau during the long and dreadful interdict which the Avignon Pope cruelly laid on Germany during the Black Death, and that the Franciscans took the side of the Emperor against the Pope.—An analysis of the political theories of Hippolythus a Lapide (*i.e.* probably the historian Philip Chemnitz) as to the German Empire follows; the view that the sovereignty resides in the Diet and not in the Emperor had much influence in the polemical discussions of the Thirty Years' War.—Von Reumont discusses some late contributions to Italian history chiefly as to the cities of the March, Ancona and Fermo, and as to Ferrante the Aragonese king of Naples, whose letters and ordinances throw light on the events of the last years of the fifteenth century.—Stumpf reviews the first volume of the *Dirlo-mata Imperii*, edited by C. A. F. Pertz, son of the renowned editor of the *Monumenta Germaniae historica*. The son's edition of the charters of the Merovingian age is spoken of very unfavourably, and the article is almost in the nature of an indictment. A late pamphlet by Sickel, *Diplomatum Imperii, tomus i., besprochen von Th. Sickel*, arrives at similar conclusions as to the badness of the edition. There is but too much justification for the charges; though something of personal hostility to the kind of dictatorship exercised by the elder Pertz in the publication of the German Chronicles and Records is very visible, and a disinclination to see it continued in the person of his son.—A review of Stölzel's *Die Entwicklung des gel. hten Richterthums in deutschen Territorien* shows how the substitution of judges trained in the Roman law for the old local authorities (*schöffen*, &c.), who decided by local custom and partly created the law which they administered, was connected with the general growth of the central authority and consequent diminution of local rights in each territory.—Zeller contributes a short notice on the argument of Lipsius' book on the legend of S. Peter at Rome.

Literarisches Centralblatt.—Feb. 1 reviews Beal's *Catena of Buddhist Scriptures*, Alabaster's *Wheel of the Law*, and Steele's *Eastern Love Story*, with deserved praise for the services English authors are now rendering to the knowledge of the real Buddhist life and modes of thought. Feb. 8 draws attention to Kiepert's new Biblical maps on a large scale, and to Schmidt's dissertation "On the method of teaching geography in schools." Feb. 22 has a further notice of Kiepert's maps, and criticises Valentin's view as to the "Venus" of Milo, that it was once combined with a statue of Mars. March 1 notices the new German edition of Rilliet's book on the legend of William Tell, and Bucheler reviews Conze's and Schöne's dissertations on Greek rilievos—suggesting several corrections of inscriptions. March 8 points out the excessively faulty character of Montault's *Musées et Galeries de Rome*. March 15 reviews Morosi's *Dialecti Greci della terra d' Otranto*, and several modern Greek comedies, and high praise is given to Mätzner's Glossary of his *Allenglische Sprachproben*, and to Whitley Stokes' *Old and early-middle Irish Glosses*. March 22 draws attention to Lasinio's edition of the Hebrew translation of Aristotle's *Poetics*, itself translated from Averroes' Arabic translation, which is also to be published; there is nothing to be gained from the Hebrew now published. The German translation of Jonckbloet's *History of the Literature of the Netherlands* is commended. March 29 reviews Gröner's *History of Venice to 1084*, which is treated from the point of view of its connection with Constantinople—it is in fact partly a contribution to Byzantine history. April 5 reviews Bruhns' *Alexander von Humboldt* and Springer's life of Dahlmann—the latter contains Prince Albert's letter on the events of 1848 in Germany. Notices are given of Scheler's *Etymological French Dictionary*, and Caix's *Dissertation on the Dialects of Italy*. April 12 analyses the fourth volume of Giesebrecht's *Geschichte der deutschen Kaiserzeit*—the Hohenstauffen period, the first volume of Ascoli's *Archivio Glottologico Italiano*, and the third part of Schmitz's *Die neuesten Fortschritte der französisch-englischen Philologie*. April 19 Bucheler reviews Ulrich's *Codex urbis Romae topographicus*, and Jordan's *Topographie der Stadt Rom*. Notices follow of Ilg *Ueber den kunsthistorischen Werth der Hypnerotomachia Poliphili*, and Edelsberg's *Quellenschriften für Kunstgeschichte und Kunsttechnik des Mittelalters und der Renaissance*. April 26 contains an interesting account of Hegel's *Ludwig I., König von Bayern*, and notices the completion of Andree's *Geographie des Welthandels*. May 3 analyses Winkelmann's *Philipp von Schwaben und Otto IV. von Braunschweig*: the notices of our Richard I. contained in it are interesting. May 10 criticises very unfavourably Vámbéry's *Geschichte Bochara's oder Transoxaniens*, pointing out at great length the unsatisfactory use made of the original authorities.

C. W. BOASE.

New Publications.

- ARCHIV. f. oesterreichische Geschichte. Wien: Gerold's Sohn.
 AUSWEISE ÜBER DEN AUSWÄRTIGEN HANDEL der oesterreichisch-ungarischen Monarchie im Sonnen-Jahre 1871. Wien: Gerold's Sohn.
 BABEAU, M. Albert. Histoire de Troyes pendant la Révolution (1787-1792). Paris: Dumoulin.
 BELOT, Emile. Histoire des chevaliers romains, considérée dans ses rapports avec celle des différentes constitutions de Rome, depuis le temps des Gracques jusqu'à la division de l'Empire romain (133 avant J.-C.—395 après J.-C.). Paris: Durand et Bedone-Lauriel.
 BIRCH, W. de Gray. Fasti Monastici Aevi Saxonici, or Alphabetical List of Heads of Religious Houses. Trübner.
 BLUHME, F. Zur Texteskritik d. Westgothenrechts u. Reccared's leges antiquae. Halle: Anton.
 BOEHM, W. Hat Kaiser Maximilian I. im J. 1511 Papst werden wollen? Berlin: Calvary.
 BONHOMME, Honoré. Correspondance inédite de Mlle. Théophile de Fernig, aide-de-camp du général Dumouriez; suivie du Coup d'Etat du 18 fructidor an. V., d'après le Journal inédit de La Villeumoy, agent secret de Louis XVIII., et l'un des déportés à la Guyane française, d'après les manuscrits autographes originaux, avec introductions et notes. Paris: Firmin Didot.
 BUCHBERGER, K. Briefe Loudon's. Beiträge zur Charakteristik Loudon's und der Geschichte d. 7 Jahr Kriege. Wien: Gerold's Sohn.
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Philology.

Hermathena. A series of papers on Literature, Science, and Philology. By Members of Trinity College, Dublin. No. I. Dublin: Edward Ponsonby. London: Longmans.

EVERYONE who is interested either in the advancement of learning or in the part to be taken in that work by the great Universities will welcome this publication. It is very much on the plan of the Cambridge *Journal of Philology*, except that the contributors are all members of a single foundation. The type and paper are of the same handsome character: the outside cover is in a simpler and more pleasing style. We trust that the support of a periodical of this kind will soon become one of the recognized tasks of a seat of learning, and a task none the less imperative because not prescribed by the statutes. It is desirable as a means of encouraging a kind of work which is not immediately available for teaching purposes; and it serves as a channel by which the instructed public opinion of the University may be brought to bear upon the wider body of public opinion outside.

The fifteen papers in the present volume will bear favourable comparison with those of any similar foreign periodical. They are very various in subject as well as in length and manner of treatment. Taking the three heads mentioned in the title, most of the papers would fall under the head of "Literature:" only two belong strictly to "Philosophy," and two to "Science."

The first and longest article consists of "Strictures on Mr. Luard's Edition of a French Poem on the Life of Edward the Confessor," by Dr. Atkinson, the professor of Sanscrit. The strictures are of the severest character. Experts must decide whether the general language employed in condemnation of Mr. Luard's edition is justified or not. So much is clear, that Dr. Atkinson in his review makes a large number of just observations, pointing out a satisfactory meaning in many cases where Mr. Luard had failed to do so, or restoring a sound text where Mr. Luard's was corrupt. It is obviously a different question what degree of ignorance, carelessness, or want of ability this implies on Mr. Luard's part, and it is a question to which the attention of the Master of the Rolls is imperatively called by Dr. Atkinson's paper.

Dr. Salmon's paper on "The Chronology of Hippolytus" is an example of the combination of historical with mathematical study such as it would be difficult to match. Apart from the intrinsic value of the subject, it was worth while to show by a brilliant example how much may sometimes be gained by preserving the unity of knowledge: or rather (since it is impossible to combine all knowledge) by refusing to fall in with the deep grooves to which modern specialists are so apt to confine themselves.

The twenty-five pages which Mr. Davies contributes "On the meaning of certain Homeric words" are not without interest, but are written in a discursive and facetious strain to which we rather grudge the excellent type and paper thus consumed. The chief if not the only word discussed is ἀλφειστής, "eater of barley meal:" the point being that baking was unknown in the times described by Homer. This curious conclusion is made highly probable—to say the least—by Mr. Davies.

Mr. Palmer's article "On Paley's Propertius" is directed especially to show that the corruption of the text of Propertius has been underrated. The emendations proposed are thoroughly well considered, and often very skilful. But it is impossible to give a fair account of them by the *ex pede Herculem* method. The same may be said of Mr. Tyrrell's article "On the Letters of Cicero to Atticus," in which there are several excellent emendations and, what is often better, notes showing that previous emendations were unnecessary.

Of the shorter papers we would call especial attention to No. xii, three notes by Mr. Mahaffy on Aristoph. Eq. 258-265, Eur. Med. 68, and Tac. Ann. xi. 29. In each of these places the reader has the sense of a definite and indisputable gain to knowledge.

It is perhaps hardly fair to dismiss so considerable a volume as this in these brief and general terms; but it seemed better to give some account of its character and purpose without excluding the alternative course of dealing with particular articles more at length hereafter. Such a separate examination may be more satisfactory to the students of particular subjects, and will certainly not diminish the favourable impression produced by the book as a whole, especially by the combination of a high scientific standard with a certain vigour and fertility characteristic, perhaps, of the nation to which the writers belong.

D. B. MONRO.

UNEXPLORED SYRIA.

To the Editor of the ACADEMY.

Vienna, May 6th, 1873.

SIR,—Perhaps you will kindly allow space for a few lines upon the subject of the valuable and appreciative review in the columns of the *Academy* (March 15th, 1873).

Professor Th. Nöldeke's dogmatic criticism is truly a benefit to his author, and contrasts favourably with the æsthetic compound which passes as a review in England, and which we are so often doomed to swallow. It justifies the motto "Inter silvas Academi," &c. But there are certain details in the review which the reviewer will, I am sure, be pleased to see reviewed, and which may, moreover, perhaps interest a certain portion of the public.

One is surprised to see a learned Orientalist with so little practical knowledge of El Islam as to write as follows: "It might at the outset be questionable to entrust a man with the care of English interests in Syria, of whom it could not remain a secret that he had committed that terrible offence in the eyes of a Muslim of having made the pilgrimage to Mecca as a Christian."

Firstly I went to Meccah not as a Christian, but as a Moslem. Secondly the popular Moslem idea of one who has circumambulated the House of Allah, who has bowed before the tomb of the Prophet, and who has prayed in the presence of the Saints, is simply that, however Giaour-like be his after-life, the heart cannot but have been touched, and the conscience will not fail to speak. The perfume of such sanctity, to use their own phrase, must still dwell in the sensorium of the pilgrim's soul, and its influence must, sooner or later, lead him into the path which is straight. And permit me to state, contrary to the usual opinion, that no religionists with whom I am acquainted are more tolerant than the Ulema, the really learned Moslem divines. When the Amir Abd el Kadir, who now lives a priestly life, heard of my visit to El Hejaz, his only remark was, "If he has done so, is the Holy Land in any way the worse?" He honoured me with his friendship, and our intimacy lasted till I left the country.

The truth is that Damascus was looked upon as a desirable post, as a kind of promotion, being political and not commercial. My ability to hold it was misrepresented accordingly. Looked upon as a prospective victim to Arab fanaticism, I had much trouble in explaining the true

state of the case to those in office. I represented that my difficulty would be the reverse of what was published, that the Moslems, not the Christians, would expect to be the favoured party at the British Consulate, and that, though it would be easy to do justice, it would not be easy to avoid exciting jealousies. So indeed it proved. The Moslems had no feeling against me. This was shown by the visits of the chief divines from the great Amawi mosque, where my wife was admitted at the prayer-hours, and where after my sudden recall a public "function" was held for my return. The Christians also, after a time, learned to believe in my impartiality, as a number of documents in my possession may prove.

M. Nöldeke offers a suggestive idea in the following lines: "The only question that remains is, how to explain the wide prevalence of such a view" (namely, the notion of gigantic stature among primitive nations) "on psychological grounds." This is hardly the place to attack a subject of such importance. But I may briefly record my impression that physical size, being everywhere associated in man's young mind with the force, the greatness, and the majesty which lead to respect and adoration of the chief and the king, the forefathers of all races became material giants to their posterity. Thus Adam's head touched the lowest heaven, and, to mention no others, Moses was a Titan. Hence also the almost universal symbol of horns.

M. Nöldeke is kind enough to regret that I have not spoken at greater length about the modern inhabitants of Syria. His highly interesting subject has been reserved for a future work, "Personal Experiences in Palestine and the Holy Land." I am delaying it purposely, in order to write with temper and calmness upon a subject which for me still has no small share of excitement. The same must be said about the results of Protestant and Catholic missions in the nearer East. And I shall certainly not recommend the substitution of any "native Government" for the Turkish: with M. Nöldeke my trust is in a more energetic policy on the part of England, and in a Euphrates Valley Railway that will create material and commercial interests for her and will form a base-line upon which her beneficial influence can be massed. Foreigners, reading the ignorant trash talked in the House of Commons, and seeing the front of brass with which the Mesopotamian Valley is declared "never to have been civilized," must despair of seeing the latter measure carried out. Not so the Englishman. We have waited patiently since 1834, and still we are strong to wait. The next Indian mutiny shall end our long waiting and the policy which will have caused it.

I am perfectly aware that Arabic, modern and colloquial, and even classical and mediæval, is far from sufficient for interpreting proper names in Palestine, and that Syria, especially the Libanus, still preserves many derived from Aramaic and other Semitic dialects. But I have always tried to supplement my "linguistic failings"—which ought to have been specified by M. Nöldeke—by consulting the best living authorities, and I have generally recorded the philological explanations of these experts. At Damascus I was assisted by the well-known scholar Dr. Meshaka, and, not to mention a host of others, by the Syro-Catholic bishop, Matrân Ya'akûb. Amongst the Druzes I consulted the highest "akkâls" (illuminati), and in the interior I never failed to apply for interpretation to the Bedawin. The peasants' tradition, we see, confirms that of the learned geographer Yâkût. If M. Nöldeke will kindly point out a few "failings," in a definite and not in a general way, I will tell him whether they are my work or that of my friends. If I have over-estimated *Ancient Faiths embodied in Ancient Names*, it was with the specific object of drawing attention to a work which has been unduly neglected by our public, and which even the reviewer characterises as "well-intentioned." There are certain nuances in English feeling which are not understood and which cannot be understood out of England.

About the Hamah stones I am happily able to differ *à la cœlo* from M. Nöldeke, who asserts far too hastily that "there is not the remotest chance of our being able to decipher the entirely unknown characters in which they are written." By the kindness of Ritter A. von Kremer a copy was sent to M. Reinisch, the highly distinguished Egyptologist and Oriental Professor at the University of Vienna. This gentleman

has informed me personally and by letter that, though he cannot find, with the Reverend Dunbar I. Heath, the cartouches of Thothmes and Amenophis, the form is undoubtedly alphabetic, and that he does not doubt his power of deciphering the legends. He merely wishes to finish his present work (*Der einheitliche Ursprung der Sprachen der alten Welt*) and to collect the latest additions to the alphabet. The Rev. Mr. Heath, speaking of the Moab door-post, assures us (*Journal of the Anthropological Institute*, January, 1873, page 33) that out of nineteen distinct characters he has found no less than five identical with five out of the forty-five Hamath characters.

With respect to the Oriental and other inscriptions appended to *Unexplored Syria*, I cannot here enter into the lengthy explanations which would perhaps modify M. Nöldeke's judgment; and my friend Mr. Vaux, who kindly lent a few hours of his valuable time, may be left to vindicate his "thoroughly unsatisfactory work." Happily I have preserved all the original transcripts made by Mr. C. F. Tyrwhitt-Drake and myself: if M. Nöldeke will favour me with his address I shall be happy to let him inspect them.

Upon the subject of the Mesha Stele the author and the reviewer will probably keep their own opinions. I find the Moabite inscription to read like history, and the Book of Kings to represent the romance of history. Let the reader judge for himself whether the discrepancies be few or many and momentous—he can decide as well as either of us. But M. Nöldeke certainly underrates the number and the importance of that majority which in England is guided or rather is governed by purely "dogmatic considerations." Otherwise he would hardly have asked, "What is the good of repeating the tirades of the Abbé Richard against the high antiquity of the human race?" The Abbé's theories are at this moment being supplemented by M. F. Chabas. Lord Arundell of Wardour's *Traditions principally with reference to Mythology and the Law of Nations*, in which extensive reading and candid sincerity combine to vindicate the "historical account of the human race," may prove that however settled the question may be considered in Germany, many Englishmen still hold it to be *sub judice*. I for one am happy to see such books, as they teach us where to *frapper toujours et frapper fort*. But again we must not expect the Saxon to legislate for the so-called Anglo-Saxon.

In conclusion I would once more offer my best thanks to M. Nöldeke for his valuable review, and assure him that I shall look forward to deriving instruction from his pen when he notices my next work on Syria and Palestine.

RICHARD F. BURTON.

[We have pleasure in inserting this reclamation, and could wish that all statements of the kind were expressed in as conciliatory a tone. It is however obviously impossible for us to invite Captain Burton and his reviewer to a discussion of points of Semitic philology in our limited space.—ED.]

Intelligence.

The first fascicule of a new periodical, called *Mélanges d'Archéologie Égyptienne et Assyrienne*, has been published at Paris. It will be for France what Lepsius's *Zeitschrift für Ägyptische Sprache* is for Germany, with the advantage of being larger in size and of placing cuneiform discovery on an equal footing with Egyptology. De Rouge was intended to be the chief editor; and the Introduction, as well as the *résumé* of a course of lectures on the monuments of Karnak by this lamented scholar, will be read with great interest. Perhaps we might disagree with some of the geographical identifications put forward; but Egyptian students have always been daring in this matter. Another valuable paper on certain monuments of the reign of Tahraka is also contributed by the late Vicomte. There are besides a good essay on the name and use of iron and loadstone in ancient Egypt by Deveria, and a monograph on a Greek inscription from Memphis by E. Miller and Mariette-Bey. Two Assyrian papers come from Oppert and Lenormant. The first describes a cuneiform inscription which the writer has found in the Museum of Zürich, and which he shows to be dated in the reign of the Parthian king Pacorus, the contemporary of Domitian. This conclusion is confirmed by Mr. Smith's recent discovery of other tablets dated in the Parthian period, which bring down the use of the cuneiform characters to a comparatively late era. The translation of a curious Persian cylinder legend is added. Lenormant's contribution is a part of the text which gives the

story of the descent of Allat into Hades, together with a transliteration. The contents of the first number guarantee the soundness and excellence of the publication, and it has our best wishes for its success.

The success of the *Daily Telegraph* expedition to Assyria and Babylonia, under the control of Mr. George Smith, is eminently gratifying. A telegram dated April 26th announces explorations of the country from Mosul to Hillah and Tel Ibrahim and the discovery of about eighty new inscriptions. A letter published in the *Daily Telegraph* of May 14th, within two days before the commencement of systematic excavations, describes the inscriptions already obtained by purchase or from the surface of the ground. The most important of these is a tablet belonging to Rimmon-nirari (B.C. 1350), which is dated in the Epithymy of Salmanurris, showing that an official chronological record was kept at this early period, and that the dates therefore assigned to ancient events in the later inscriptions may be safely depended upon. Another monolith increases our knowledge of the Cassite dynasty which ruled over Babylonia from the sixteenth to the thirteenth centuries B.C., and we find that the intermarriages between these kings and the royal family of Assyria had introduced Semitic names among them. The monarch to whom the monolith belongs is Merodach-Baladan, son of Mili-Sikhu, and grandson of Curi-galzu, and its purport is to reward the panegyrics of a court-poet with a present of land. Some other valuable inscriptions belong to the Parthian period, thus bringing down the use of the cuneiform system of writing to a comparative late epoch, and confirming Dr. Oppert's recent discovery (already noticed in the *Academy*). They refer to two eras, one Parthian and the other Greek, and all contain the name of Arsakes. Mr. Smith's last telegram was sent from Mosul, May 19th. He has been exhuming the Royal Library of Nineveh, and has found not only Syllabaries and other bilingual tablets of great value, but also the missing portion of the Deluge-story. In his letter he had stated that he had already discovered part of a series of early Babylonian legends, which may throw much light on the history of primitive religious thought and civilization in Western Asia. It is to be hoped that Mr. Smith will be allowed to continue his researches, the first fruits of which have produced such highly important results.

In Emanuel Deutsch Semitic philology has lost one of its most promising scholars and culture one of its most finely tempered instruments. Unfavourable circumstances and of late declining health prevented Mr. Deutsch from realizing the high expectations of his friends, but of his rare capacities there was but one opinion among those who knew him best. His eloquent essays on the Talmud and Islam in the *Quarterly Review* revealed the gifted interpreter between science and general culture. But the monument of his life was to have been a great work on the Talmud, fragments of which, it is to be hoped, may yet be published. Next to the Talmud Mr. Deutsch was most interested in Phœnician studies. He contributed a slight but characteristic notice of Schröder's *Phœnische Sprache* to an early number of the *Academy*, and was indirectly concerned in editing the Phœnician inscriptions of the British Museum. He was also among the first to recognise in the columns of the *Times* the importance of the discovery of the so-called Moabite stone. Mr. Deutsch was on his way home from a journey to Egypt, undertaken for the recovery of his health.

A well-known historical critic (A. v. G.) gives a somewhat severe review of Vambéry's *Geschichte Buchar's* in the *Lit. Centralblatt* for May 10. He describes the book as pretentious and uncritical, and desiderates a more complete examination of the original authorities.

Mr. R. Hassoun, a clever Oriental printer, has brought out in improved Arabic type the *Divân of Hâtim Thâyl*, a contemporary of Nâbigha Dhubyânî. It may be had of Messrs. Trübner & Co.

Dr. Güdemann, rabbi at Vienna, will shortly publish the first part of an important work on education amongst the Jews in the Middle Age. This part will comprise the Jewish schools in Spain, in which were composed the most interesting works in all branches of Hebrew literature. This publication, which contains a great number of unpublished documents, is sure to fill up a gap in the history of school education. Indeed the most erroneous notions on mediæval Jews' instruction have been given in the most recent histories of the subject. Dr. Güdemann's book is written in a very fluent style, and will therefore be accessible even to those who are not acquainted with the idioms in which the documents on the subject are written.

The Rev. Dunbar I. Heath gives in the *Journal of the Anthropological Institute*, vol. ii., p. 331 sqq., a transcription with a translation of two inscriptions on jars found by Mr. Shapira in the land of Moab. Prof. Schlottmann of Halle has done the same in the *Morgenländische Zeitsch.*, vol. xxvi., p. 393 sqq. Mr. Vaux, in his report to Mr. Besant, dated the 12th of April, 1873, has declared the Shapira inscriptions to be a bad forgery from the paleographical point of view, and we completely rely upon his authority. Anybody who has only the slightest notion of Hebrew and who has glanced for a moment at the famous Moabite inscription—the language of which is so close to Hebrew—will be astonished to find that, according to Mr. Heath's translation, *י* means *in* and *by*, *חנן* *such*, *חנן* *may he be gracious*, not to speak of proper names like *Hachnasho*, *Dahak Cosbo*, *Nataracu*, &c. Mr. Heath has wisely abstained from justifying his translation; and he had

better have followed the same method for the words *amach* and *omit*: the former means *devoted*, as in Egyptian; the latter is the Hebrew root *am*, *with*, and the feminine suffix (perhaps Mr. Heath means the formative *am* for feminine nouns) compared with the Hebrew word *ummash*, "corresponding," and on this ground *omit* is translated by *unity*! But the chief prize of his raid into philology is the explanation of *omit*, which becomes, by an easy transition, *imo*, and is then connected with the Hebrew *thummim* and the Egyptian *matu*. By such a method we would undertake to explain Aristotle out of a Hebrew Lexicon. And what a wonderful addition to comparative mythology in the phrases: "who in the might of her knowledge has been incorporated with Mesho (this word signifies according to Mr. Heath, p. 339, a locality, and not the famous King Mesha); she is united with Hachnasho, in Mesha; she is united with knowledge, raised to unity with Daocash!" A. N.

The numbers of the *Phoenix* for January and February contain several reprints of papers from the journals of learned societies, &c., such as "Bibliographical Notes on Chinese Books," by W. F. Mayers, from *Notes and Queries on China and Japan* for 1867; "On the Colonisation of the Himalaya by Europeans," by B. H. Hodgson, from *Selections from the Records of the Government of Bengal*; under the title of "On the Tribes of Northern Tibet," we recognise also another paper by the same writer which appeared in the *Journal of the Asiatic Society of Bengal* for 1853 under the heading of "Sifan and Hôrsók Vocabularies," &c.; an "Itinerary from Phari in Tibet to Sassa," by Dr. A. Campbell from the same society's journal for 1848; and a resumé of a lecture recently delivered at Hongkong on Fung-shuey by Dr. Eitel from the *China Mail*. Beyond these Mr. Howort contributes a paper on the life of Ogotai Khakan, the founder of the Yuen, or Mongolian Dynasty in China, which will be read with interest at the present time, presenting as it does a vivid picture of the sway once exercised by a descendant of Jingis Khan from Corea to Moscow. "A Glance at Education in British Burma," by H. A., gives a satisfactory account of the means at the disposal of even the poorest Burmese for acquiring a knowledge of the literature, such as it is, of the country. In the "Relations of China with Badakhshan and the Afghans" Mr. Mayers gives an interesting sketch of the campaign undertaken by the Chinese Emperor Kanghi to consolidate his power in his newly acquired territories of Ili and Turkestan. The editor contributes a "Note on the Burmese Language," and to his pen probably are to be attributed the Reviews of Books, &c., at the end of each number.

Contents of the Journals.

Archæologia Cambrensis. January, 1873.—"The Old-Welsh Glosses on Martianus Capella." [Edited by Stokes; a most important contribution to our knowledge of Old-Welsh.]—"On some of our British Inscriptions." [By John Rhys, who tries to show that British inscriptions are not rightly claimed by the Irish, and attempts to interpret some of these venerable documents.]—"The Bridell Stone" discussed again by Brash, who maintains his former reading against Ferguson.—April, 1873.—"Lloventum: its geographical position, and reasons for assigning it to Llandoverly," by William Rees [who succeeds to make a very good case for Llandoverly.]—"Studies in Cymric Philology (No. ii.)" by Evander W. Evans. [This is an excellent paper and raises the hope that not a line of the Gwawdodyn will long remain unintelligible.]—"Our British Inscriptions." [Continued by John Rhys, who endeavours to show the groundlessness of the Irish claim to the Penrhos Llugwy inscription.]—"Original documents" [continue to add greatly to the value of this journal.]

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EL MUBARRAD. Kamil. Edited by Prof. W. Wright. Part 9. Williams and Norgate.

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- REINISCH, L. Aegypt. Chrestomathie. Lief. I. Wien: Braumüller.
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- SCHULZE, M. Indogermanisch, Semitisch, u. Hamitisch. Berlin: Calvary.
- SCHNEIDEWIND, Edm. De carmine Theocriti quod dicitur aeolico tertio. Eisenach: Bacmeister.
- STUEDEMUND, W. Studien aus dem Gebiete d. archaischen Lateins. Berlin: Weidmann.
- TEICHMÜLLER, G. Aristotelische Forschungen. III. Geschichte d. Begriffs der Parusie. Halle: Barthel.
- TITUS LIVIUS, Ed. Madvig et Ussing. Leipzig: Weigel.
- WILKEN, E. Die Ueberreste altdeutscher Dichtungen v. Tyrol und Fridebrant. Paderborn: Schöningh.
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ERRATA IN No. 72.

- Page 187, (b) 2 lines from bottom, for "spirit" read "spinet."
- " 182, (a) 32 " " top " " "Parsconete" read "Passionate."
- " 189, (a) 26 " " " " "Schnikel" read "Schinkel."
- " 192, (a) 11 " " " " "Schoppenhauer" read "Schopenhauer."
- " " (b) 14 " " " " "a causation" read "causation."
- " " 15 " " bottom, " "la credulité des incrédules" read "la crédulité des incrédules."
- " 200, (a) 32 " " top " " "in English" read "on English."

THE ACADEMY.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

Vol. IV.—No. 73.

Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance.

The Editor of THE ACADEMY cannot undertake to return communications which are not asked for.

The Editor cannot reply to questions from authors respecting the notice of their books.

The next number will be published on Saturday, June 14, and Advertisements should be sent in by June 10.

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Secretary to the Council.

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Every Candidate is required to transmit his Certificate of Age to the Registrar (University of London, Burlington Gardens, London, W.) at least fourteen days before the commencement of the Examination.

Candidates who pass the Matriculation Examination are entitled to proceed to the Degrees conferred by the University in Arts, Laws, Science, and Medicine. This Examination is accepted (1) by the Council of Military Education in lieu of the Entrance Examination otherwise imposed on Candidates for admission to the Royal Military College at Sandhurst; and (2) by the College of Surgeons in lieu of the Preliminary Examination otherwise imposed on Candidates for its Fellowship. It is also among those Examinations of which some one must be passed (1) by every Medical Student on commencing his professional studies; and (2) by every person entering upon Articles of Clerkship to an Attorney,—any such person Matriculating in the First Division being entitled to exemption from one year's service.

WILLIAM B. CARPENTER, M.D.,
May 26th, 1873. Registrar.

THE DEGREES OF MARBURG UNIVERSITY.

Some time ago it has come to our notice that

many persons in England call themselves Doctor of Philosophy on account of diplomas supposed to be conferred by the Philosophical Faculty of the University of Marburg. To encounter any doubts in this respect, I declare in the name of that Faculty that only six Englishmen have been created Doctors of Philosophy in our University since the year 1848. The names of those are:

EDWARD FRANKLAND, from Lancaster (23rd Aug., 1849).

JOHN TYNDALL, from London (5th March, 1850).

THOMAS ARCHER HIRST, from Yorkshire (9th Aug., 1852).

FREDERICK GUTHRIE, from London (30th Aug., 1855).

Professor D'ALLEMAND, i. St. Helens (27th Feb., 1856).

EDMUND ALWIN COOK, from London (22nd Aug., 1865).

(Signed) LEOPOLD SCHMIDT.

The Dean of the Philosophical Faculty of the University of Marburg.
Marburg, 20th March, 1873.